

A  
GOLDEN  
TRUMPET,  
TO  
ROWSE VP A DROW-  
sie MAGISTRATE:

OR,  
A PATTERN FOR A GOVERNORS  
Practise, drawne from CHRISTs comming to,  
*beholding of, and weeping ouer Hierusalem.*

As it was founded at Pauls Crosse the 11. of  
*Aprill, 1624.*

By JOHN LAWRENCE Preacher of the Word  
of God in the Citie of LONDON.

ESA. 53. 1. ROM. 10. 16.

*Lord, who hath beleeued our reports?*

ESA. 58. 1.

*Cry aloud, spare not: lift up thy voice like a Trumpet, and  
shew my people their transgression, and the house of Isacob  
their sinnes.*

Either reade all or leaue all,  
Let not the Epistles be past ouer,  
Left idle Readers you discouer.

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LONDON,  
Printed by JOHN HAVILAND, 1624.

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A  
GOLDEN  
TRAMPET  
TO  
GENTLEMEN  
IN MAGISTRATE

OF  
THE TOWN OF A GENTLEMEN  
AND THE TOWN OF A GENTLEMEN  
AND THE TOWN OF A GENTLEMEN



A GENTLEMEN  
OF THE TOWN OF A GENTLEMEN  
AND THE TOWN OF A GENTLEMEN

ESSEX. 1611. 10. 10. 10.

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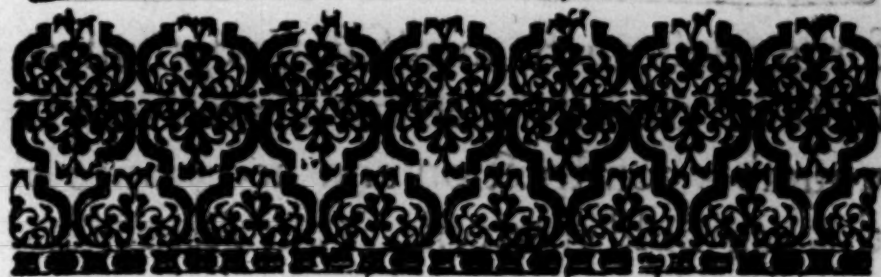
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Printed by John HAVLAND, 1624.  
London.





TO THE RIGHT  
HONOURABLE SIR  
MARTIN LVMLEY, *Knight,*  
Lord Maior of the Honourable Citie of *London,*  
*and to the Right Worshipfull (his Brethren) the*  
*Aldermen and Sheriffes of the*  
*same.*

AS ALSO TO THE RIGHT  
Worshipfull Knights, S<sup>r</sup> ALLEN APSLEY,  
his MAIESTIES Lieutenant of the Tower, S<sup>r</sup>  
RICHARD MORISON, Lieutenant of his MAI-  
ESTIES Ordnance, and S<sup>r</sup> BENIAMIN RIDDARD one of  
his Maiesties Officers in the Court of Wards, IOHN LAWRENCE  
*wisheeth increase of Grace in this life, and Eternall*  
*happinesse in the life to*  
*come.*

*Right Honourable, Right Worshipfull:*

**S**ithence one profession of Religi-  
on towards God, and Executi-  
on of Iustice towards man hath  
combined you together; let  
me not seuer you in this my Dedication:

## THE EPISTLE

for my desire is to manifest my dutifull respect of you all; therefore I craue your favourable construction and acceptance of this my bold enterprise. Your *Honour* and *Worships* (by the prouidence of our good God) are the *Generall Captaines* and *Lieutenants* of this ~~unfortunate~~ *Citie*, and chiefe *Castle* of this *Renowned Kingdome*, vnder whose government we the *Inhabitants* of the same enioy great peace and tranquillitie; God might gouerne the whole *Vniuerse* (if it pleased him) immediatly by himselfe, but out of his heauenly wildome (for causes best knowne to himselfe) hath committed the guiding thereof to *Magistrates* and *Rulers*, whom with an high stile he hath honored, calling them *Gods*, and the *Shields of the earth* to defend from wrongfull euils the children of men; approue your selues therefore, according to your rules and places. Let the sound of this *Trumpet* enter not onely into the eares, but also into the heart, that you may the more bee encouraged to draw out the sword of *Iustice*, and with boldnesse to ransacke the *irrelegious* corners of  
this

*Psal.* 82. 6.  
*Psal.* 47. 9.

## DEDICATORIE.

this *Citie* follow the counsell of *Cumbyſes*, which he gaue to all *Citizens* that deſire the ſafetie of their *Citie*; namely to be moſt vigilant when the eies moſt require reſt, that the hurtfull people may feare, as well in darkneſſe as light, night as day.

The *Common-wealth* is compared to a *Muſicall Inſtrument*, the ſtrings whereof are the people, & you are the *Muſitioners*; therefore as the *Muſitian* cannot abide the ſtrings to iar, nor his *Inſtrument* to be out of tune, no more ſhould you ſuffer the people to be without manners, nor the *Common-wealth* without order. Shew your ſelues carefull in this one thing, that the world may ſee, the longer the tree growes, the better: Offer vnto the Lord *Primitias cordis*, & *oris tui*, the firſt fruits of your heart and mouth vpon this Altar. Doubtleſſe, it will be an acceptable Sacrifice vnto him, more pleaſing then a *Bullocke* that hath hornes and hoofes. I feare I detaine your *Lordſhip* and *Worſhips* too long: therefore I conclude, deſiring Almighty God ſo to bleſſe your gouernment in this *Citie*, that ſinne may bee puniſhed, wickedneſſe baniſhed,



THE EPISTLE, &c.

nished, the naked cloathed, the hungry refreshed, the feeble cherished, Gods word maintained, his Ministers rewarded, and all the enemies of the truth suppressed: which God of his mercy giue you hearts to performe for his Sonne Christ Iesus his sake.  
A M E N.

*Your Honours and Worships to  
command to the further-  
most of his power,*

I. L.



TO THE RIGHT HO-  
NOVRABLE AND TRVLY

Religious Knight, Sir ROBERT CARR,  
Gentleman of his Highnesse Bed-chamber,  
*and Keeper of the Princes priuie Purse:*

JOHN LAVVRENCE wisheth all  
*health and happinesse.*



Worthy Sir, when I call to minde the  
great fauours which you shewed to  
my father in his life time, I cannot  
but reprehend my selfe of ingratitude,  
in not performing that dutie, where-  
unto (for his sake) I am so farre ob-  
liged: but studying how I might best testifie my grate-  
full affection, haue here presumed to present you with  
the first fruits of my poore studies. I could finde no better  
flowers than those that spring from faithfull loue, bound  
with the bond of dutie, to make my labours gracious in  
your thoughts: If I presume too farre, pardon mee, for  
this my loue is sprung from the root of your bountifull  
kindnesse towards my father, which if euer I forget, I will  
not say with *Dauid*, *Let my right hand forget her cunning*,  
(for that is nothing) but let *God* himselfe forget to pre-  
uent me with any grace, or to follow mee with any bles-  
sing: Accept therefore (most worthy Sir) these mites,  
*graines, drops, teares, cries*, as it was by me sounded forth  
in place of publike meeting; I must confesse it hath lost  
what it then had, for a dead letter cannot be so patheticall  
as a liuing voice; neither can the pen so set it forth in  
writing, as the tongue in speaking. *Papias* who was a  
companion

*Psal. 137. 5.*

Ensch. Eccl. Hist. lib. 3. cap. 39.

Hier. Ibid.

companion of *Policarpus*, thought that hee did not so much profit by the writings and bookes of the Apostles followers, as by the authoritie of the persons, and the liuely voice of the speakers : Whereupon *Aeschines*, when hee had read the Oration which *Demosthenes* had made against him, and withall perceiued how the people wondred at the force and excellencie of it, answered them thus : *What would you haue thought, if you had heard him pronounce it with his owne mouth : q.d.* If you are thus rauished with hearing it read, how would you haue beene rauished if you had heard him speake and pronounce it ? Howsoeuer, I hope you will looke more vpon my minde and honest purpose, then vpon the worthinelle of the worke : I durst not presume to shroud these vnpolished sprigs vnder so vertuous a patronage, if I did not hope, that as *Dauid* loued *Mephibosheth* for his good father *Ionathans* sake ; so you this lame worke of mine, I humbly intreat you therefore, that as *Vlisses* was defended vnder the shield of *Ajax* ; so these my vnworthy lines may by your fauour, be patronized from the enuie of malicious detractors. Our tribe oweth much to you, both for louing and rewarding their labours, for which cause I know many ioine with me, to wish your whole man, soule and body, true perfect ioy in this life, and full accomplishment of glory in the next, for the which I doe and euer will pray,

Whilest I remaine I OHN LAVRENCE.





TO ALL MY LOVING  
Friends and well-willers, both in  
and without the Liberties of this City of  
L O N D O N, Grace and Peace bee  
multiplied.



Christian friends, some known, all desired in the  
Lord; I cannot more fitly salute you, then  
in the phrase of that diuine Apostle: Grace  
be with you, mercy and peace from God  
the Father, and from the Lord Iesus  
Christ. Beloued, I wish about all things  
that your soules may prosper as your bodies doe, for I haue  
no greater ioy then to heare that my children walke in  
the truth: as I haue laboured to doe you good, doe not you  
requite me with euill; censure me nor doe rashly for this my  
forwardnesse to the Presse, nor for my slender iudgement in  
prosecution of my matter. I must confesse, that in regard of  
the small number of my yeeres, I may iustly incurre the cen-  
sure of presumption, in that I should bee so forward; first to  
preach in such an honourable Assembly, next to send my la-  
bours to the worlds view; had I not to the former beene en-  
ioyned by authority, and to the latter pressed by importunity,  
the place of birth had beene the place of buriall, and the me-  
mories of many the granes where I would haue leste it, but be-  
ing so earnestly pressed therunto, with the perswading how  
much good might come thereby, not onely to the City in gene-  
rall, but to euery mans house and family in particular; at  
last condescended, not for affection or ostentation, but for the  
glory of my God, and the good of Church and Citty: I will be  
plaine in preaching, but more plaine in printing, to the end it  
might not be obscure to any; if any thing be amisse, as sure it

2 Ep. Ioh. 3. v.

3 Ep. Ioh. 4. v.

## To the Reader.

cannot be perfect, let me request you to mend the fault with a good conceit, and to cure my failing with my good meaning; remember it is an easier thing to plucke downe a house then to build one: If my stile be too homely, then thinke wise men desire rather a carefull then an eloquent Physician; if wee might not make bookes, wherefore were letters first invented? Shall the Epicure be tolerated to write dishonest things, and shall not a Minister much more good and needfull things? O yes: accept therefore of this small mite, which at this time I haue cast into Gods Treasury. Scorne not to reade it because I am young, for the least starre hath his light and influence, and there may be some use of Goats-haire to the finishing of the Tabernacle: I haue many friends to remember in this my iourney, but if I call at euery mans doore, I shall be lated, therefore I trane leaues to passe by most, not for want of any affection (for I loue you all in Iesus Christ) but that in due time I may arrive at my hoped haven, entring my lodging at a lawfull boure.

The first friend which dwelleth in the way I trauell, is the Minories which in times past used me very kindly, for she entertained me when I was destitute of outward comfort, affording both me and mine meat, drinke, and lodging, almost two yeeres together, and still would, had not the principall corne beene blasted with the Easterly wind of vaine reports, and the mil-dew of euill imaginations; yet for the kinde-nesse once receiued, I cannot forget them, for hauing loued them, I cannot chuse but still loue them: Can the mother forget that Childe which indangered her life most? if she could, yet cannot I forget you, I speake it not for any vaine glory, but the more to stirre mee up to returne praise to him to whom all praise belongeth, that gaue me such an heart to seeke the good of your soules: my God (and you, if you will but speake the truth) can testifie with me, how that I thought not my life deere for your sakes. This is my comfort, so long as I was with you, I omitted no time, wherein I might doe good to your soules, but in season, out of season, morning, evening, publike, priuate, in Gods house,



## To the Reader.

house, in my house, or in your houses, was I neuer backward to afford you the milke of the word, if I were desired thereunto: when you were asleepe, I was awake; when you were a bed, I was at study; when you little thought of me, many times was I praying for you, that the Lord would make my Ministry the sauour of life vnto life, and not the sauour of death vnto death to any one of you. But alas, my paines were not noted, but my failings strictly obserued, and pricked into, nay blazed abroad to the wounding of my soule. It was not you, but Satan, who sought to sow tares where God sowed wheat, and the Lord brought this thing to passe for my greater humiliation, yea I know it shall worke for my good if the fault be not in my selfe: but I cease, desiring you to esteeme of me as I of you, my hoped, louing and faithfull friends, saluting the worshipfull Master Mulis, Master Tice, Master Vphill, Master Hauercampe, with their wives and families, and all the rest of this parish, wishing health and happinesse to attend you in this life, and eternall glory to be conferd vpon you in the life to come, Amen.

Before I had quite taken leaue of the Minorites (for I was preuented of that intended curtesie) through the mercy of the Lord my God, I met with another harbor, namely Saint Margarets Fish-street, where I was louingly receiued, kindly entertained and friendly welcommet, but a ruffe Sea of a raging discontented minde soone wrought my departure from my faithfull friends, for such is the nature of enny, that both eies shall be ventured to extingwish one of the parties not beloned, and Viper-like will not sticke to teare the belly where once it was cherished, but I remember my promise was utterly to forget, and absolutely to forgive in my farewell: since my continuance was so short, my discourse cannot bee long, therefore I kindly take my leave of all my louing friends there remaining, euer resting your poore Orator at the throne of grace for your ioy in this life, and euermoring happinesse in the life to come.

At this time I was like the distressed traveller, remaining in the wild fields, in the midst of a tempestuous storme, farre  
from



## To the Reader.

from company, destitute of mony, beaten with raine, terrified with thunder, stiffe with cold, yet not brought to despaire for all these miseries, but still trusted in God who was able to helpe me. Neither was I deceived in whom I relied, for hee that is called faithfull, shewed himselfe most mercifull, turning his countenance angry to his wonted clemency, giuing me entrance after seven daies absence, into his Sanctuary at Saint Margaret Pattens, alias Rood-Church, where receiving a most free Election, I comfortably spent my labours almost two yeeres, reaping the profit of my studies with much ioy; I hope the conuersion of many soules vnto God: but Satan that subtil enemy of mankinde, who euer fought my subuersion and ouerthrow, would not suffer my foot long to rest in any place, but by his malicious winde I was soone dispossessed of my harbour, where had I not found one faithfull friend,\* my habitation had beene like Dauids in the Wildernesse; farre be it from me. I should lay any thing to the charge of Gods chosen, my sinnes deserved my punishments had they beene greater, and I pray with Saint Augustine, Hic vire, hic seca, vt in æternum parcas Domine, id est, Here burne mee, here slay me, to spare me hereafter, q.d. Lord doe what thou wilt with my body, so that thou wilt but saue my soule. Nay further, I pray with Saint Ierome, Vnam ob Domini mei nomen, atque iusticiam, cuncta gentilium turba me persequatur & tribulet: vnam in opprobrium meum, stolidus hic mundus exurgat, tantum vt ego mercedem Iesu consequar, id est, I would to God that the whole nation of the Gentiles, Pagans, and Infidels, would for the name of my God, and for the glory of his Gospell, persecute me and trouble me: I would to God this mad and foolish world would rise vp against me for the profession of Gods blessed truth, only that I may obtaine Christ Iesus for my reward. For the loue I found generally amongst you all, I haue nothing wherewith to requite it, therefore I onely praise my God, and heartily thanke you, amongst which Louers I cannot chuse but particularize some of the best, for where most kindnesse hath beene receiued, most thankfulnessse should

\* Saint Brolphs.

## To the Reader.

should be returned; and though I am not able worthily or sufficiently to returne thanks unto you, yet I hope you will accept of what I am able, receiuing these few lines as a testimonie of further seruice.

First therefore, I salute the worshipfull Mistris Moore, with whom though my acquaintance be but small, yet for the good I haue both heard and seene, cannot chuse but mention as one of my friends, if my iudgement faile not: they are to be counted the best friends that prouoke a man to cleaue closest to God. Iosephs brethren out of enuy sold him to bee a bond-slave, but God that sits aboue turned the wheele so about, that enuy brought glory; debasement, aduancement; for this the Lord suffered them to doe for his and their preservation. Mistake me not, I doe not tax you with any iniury, but thanke you for your courtesie, for this be farre from me to grieue any of the Saints, of which I am perswaded you are one, for the world hath crowned you for religion, piety and bounty, for wisdom, honesty and ciuility, for kindnesse, courtesie and modesty, and which is most of all, for a tender conscience, ready to releue the poore members of Christ Iesus, affording succour to his Ministers, which are destitute of outward comfort. Helen Queene of Adiabene, when shee left her owne Country and came to dwell at Hierusalem, shee filled the bellies of the poore with the Cornes of Ægypt, and the Fruits of Cyprus, sparing for no cost to doe good to the Saints that were at Ierusalem, by which your selfe hath gotten a very famous report, and I hope the Lord will still make you a beneficiall instrument, both to Church and Commonwealth. The rarer this vertue is, the more I reuerence it, commending you and your household to God, and to the word of his grace, which is able to build further, and to giue you an inheritance among all them which are sanctified.

Master Freeman, you I must not forget, unlesse I forget my selfe, and though I should forget my selfe, yet can I not chuse but remember you, the affection of your heart I haue found by the act of your hand, and your willingness to doe me good hath bene seene by your forwardnesse to speake and

write

Gen. 45. 5.

Eus. lib. 2. cap. 12.  
Ioseph. antiquit.  
lib. 20. cap. 2.

Act. 20. 32.



## To the Reader.

write in my behalfe, vpon any occasion that hath beene offered vnto you; a requitall I cannot make, vnesse it please you to accept of my heartiest prayers, which I cease not to poure out at the throne of grace for you, your wife and family, and for my unknowne friend, who desiring them, hath not forgotten me.

Master Goodwin, my loue is great to your soule, though my familiarity be small with your bodily presence and neighbourly association. I wish (if it might not be offensive) to liue to requite some part of your courtesies, for beyond my desert I haue found you forward to subscribe to any good motion for my good, for which I shall euer rest at your command for any seruice.

Mistris Glouer, much wrong I should doe you, if I neglect to number you amongst my friends, you were the tree that yeelded me the first fruit in this City; though it was but small, yet it was comfortable, by reason of my necessity, since you haue watered my studies with your beneficence, that euen my barrennesse hath (through your drops) yeelded some fruit, I trust to the comfort of many, your loue to Gods Saints and zeale to the Word doth crowne you; for as women delight not onely to see faire Iewels, and curious needle-workes, but to take them out and weare them, so I dare boldly say, that your care is not onely to know, but to expresse and weare the good things you know in your conuersation. I beseech God to increase his fatherly blessings vpon you, and vpon your sonne, Master Richard Glouer, and vpon all the rest of your children and family, to his owne glorie and your endlesse comforts.

Master Alkin, you are the fauour of my heart, and the Father of my being in some kinde, if euer I was obliged to any, in a double and treble manner to you. Your care both for me and ouer me, hath beene more fatherlike then friendlike, and not onely to me, but to many more of my Brethren, which if pride doe not too much passe vp their minds, cannot chuse but acknowledge: for with Lot in Sodome, you haue receiued the Angels and Messengers of God; with Re-

becca



## To the Reader.

becca, you haue courteously entertained the seruants of Abraham; with beleenuing Rahab, receiued the Spies; nay, with Publius in the Ile of Malta, you haue receiued Paul; and with Martha and Marie you haue receiued, if not Christ himselfe, yet Christ in his members: nay, with Lydia, you haue constrained the Apostles to staine in your house; and with Tabitha you are full of good works and almes deeds, according to your abilitie. This I know, therefore cannot chuse but speake, not to the end you should bee puffed up with vaine glorie, but to encourage you in this godly course, that at the latter end of your daies, you may with comfort say: I haue fought a good fight, I haue finished my course, I haue kept the faith, from henceforth is laid vp for me a crowne of righteousness, which the Lord, &c. I seal up my loue with my heartiest prayers; for you, your Wife, and all the rest of your Family, ever resting your true friend.

Time calls away, the euening requires haste, I dare not call to any more friends, lest darknesse overtake me, and preuent me of my hoped haue: Generally therefore, I salute Mr. Camden, Mr. Parker, Mr. Whitbread, Mr. Millsop, Mr. Smith, with the rest of my friends in Rood Parish; wishing all happinesse to attend you in this life, and eternall glory to be conferred vpon you in the life to come.

To Master Gifford, and all his louing Parishioners now dwelling in Saint Buttolphs Billingsgate, Iohn Lawrence wisheth health and happinesse.

Louing friends, yet not more louing then beloued, though you are the last in this action, yet not the least in my affection: If I owe a thankesfull acknowledgment to any, much more to you; for aboue many you haue comforted my bowels both in word and deed. In health you were ioyfull to receiue me, in sicknesse you often came to visit me: my rising was your desire, my falling you did not require. This, and more then this I haue found, which enforceth my pen (because my tongue cannot) to set forth the thankfulness of my heart to you for it. I was your Preacher two yeares together, during which time I travelled in paine, that Christ Iesus might

Gen. 24. 25.  
Iosb. 2. 1.

Act. 28. 7.  
Luke 10. 38.

Act. 16. 15.

2 Tim. 4. 7, 8.

## To the Reader.

Ier. 3. 14.

might be formed in you. All my desire was your good, not your goods: your salvation was the end of my studie, and by submitting to the word, though meanly deliuered by me, you did much encourage my holy intended labours. My desire was still to haue beene amongst you, but since it might not, my praier was, and still is, that the Lord would giue you a Pastor according to his owne heart, whereby you may be fed with knowledge and vnderstanding. And further, I pray that euery good Minister may finde as much comfort from his people as I haue found by you. I know you take no pleasure to haue your goodnesse published, because you account vertues fairest Theater to be a good conscience, yet it becomes an ingenious minde to professe by whom he profiteth. I would that euery Parish in London vnderstood your godly disposition and Christian cariage, both in publike and primate, that they might be prouoked by your vertuous example. I will not dull your eares with too large a discourse: therefore to conclude, I commend this Treatise to your diligent reading, and not onely to yours, but to all theirs that loue the truth, and my selfe to your Christian praiers, and all of vs to the good grace of God. Thus crauing your pardon, and the continuance of your fauour to him who acknowledgeth himselfe

Bound vnto you in all durie,

JOHN LAVVRENCE.





A  
GOLDEN TRUMPET,  
TO ROWSE VP A DROW-  
sic MAGISTRATE.

TEXT, LVKE 19. 41.

Καὶ ὡς ἤγγισεν, ἰδὼν τὴν πόλιν, ἔκλαυσεν ἐπ' αὐτήν.

Et vt appropinquauit, visa vrbe, fleuit super ea.  
*And as he drew neere, he beheld the Citie, and wept ouer it.*



Right Honourable, Right Worship-  
full, and welbeloued friends, I am  
here presented by the hand of the  
Lord vpon this eminent place, or  
place of eminency; in person to  
your eies, in voice to your eares, in matter to  
your iudgements, in nothing to your censures,  
but in all to your benefit; yet not for any wor-  
thinesse in mee, being *Minimus Apostolarum*, but  
for the sakes of you that loue his truth, for whose  
sakes he continues the preaching of his truth, with  
all those blessings that attend thereupon. Though  
I cannot so truly complaine with *Moses*, that I am  
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B flow



Eccle. 11. 6.

slow of speech, yet I may fitly complaine with *Esay*, that *I am a man of polluted lips*; yea, confesse with *Jeremy*, *That I am but a childe*, not onely in yeares, but also in vnderstanding. For my tongue is not fluent, my stile is not refined, my phrase is not eloquent, my matter is but roughly cast, or cast roughly ouer, receiuing his forme in a course mould, therefore wants that glosse or decency that perhaps curious braines, or deepe diuing iudgements could set vpon it, and all because I want the vigilancy of *Gregorie*, the heavenly gifts of *Theodosius*, the diuine spirit of *Ambrose*, the golden mouth of *Chrysostome*, the sweet veine of *Lactantius*, and the shining stile of *Fulgentius*: yea what not? For I haue *nothing of my selfe*, my sufficiency is of God: therefore that God that bids me *sow my seed*, and *in the euening*, not to suffer my hand to rest; the same God (I trust) will make my words profitable, though not pleasurable, able to refresh, though not sufficient to fill; for though my cookerie cannot provide *Quailes* and *Manna*, *Angels food*; yet my industry shall set before you sufficient to keep hunger from the doore, though the coursest of the wheat.

These words (Right Honourable) which are read this day in your eares, is part of the relation of Christs progresse to *Hierusalem*, or as I may truly tearme it, a milde, meeke, gentle, louing, and merciful visitation, which he came to hold in *Hierusalem*, the *μεγαπολις* of the *Jewes*: for Christ being a *Priest for euer*, after the order of *Melchisedecke*, had an Episcopall dignitie conferred vpon him by God

the



the Father, so that (not without desert) he became the *great Bishop of our soules* from the beginning, and the primate Metropolitan of all the world; therefore his labours did not onely consist in preaching, (which is the dutie of euery one that beares the title of *Presbyter*) but also in executing all other things that onely remaine to a Bishop, and ought not to be performed by any, but by such as haue an Episcopall dignitie conferred vpon them, of which this is one, *viz.* Once or twice a yeare to hold a Visitation within the limited Diocesse, whereby the abuses in the Ministry might be reformed, Church orders better obserued and performed. This was the intent of Christ by his Visitation, as may be gathered from the words following; and should bee the intent of euery Bishop by their Visitation to the end of the world.

Of these words I will not sticke to say, as *Iacob* sometimes did of his pretended Venison; *The Lord hath brought it to my hand, sit vp therefore and eat, that thy soule may blesse me.* Euen so, this Text the Lord hath brought vnto mee, *Sit vp therefore and feed, that at the conclusion, your soules may blesse me.*

*This root sends forth three branches, or this fountaine three streames: The first, Christs appropinquation; Καὶ ὅς ἤγγισεν, and as he drew neere: The second, his deepe contemplation, ἰδὼν τὴν πόλιν, he beheld the Citie: The third, his great compassion, ἐκλάσσω ἐν αὐτῇ, and he wept ouer it.*

The text branched into three parts, compared to *Peters* three Tabernacles.

**T**Hese three may fitly bee compared to *Peters* three Tabernacles, which he would haue built

at the *Transfiguration of Christ*, and each is full of comfort; yea, fuller of comfort, than *Peters Tabernacles* would or could haue beene; for though *Peters Tabernacles* should haue had glorified substances in them all, yet Christ but in one, whereas the *Tabernacles of my Text* haue not glory, but Christ in them all. In the first, he draweth neere to *Hierusalem*: in the second, he viewes and beholds *Hierusalem*; in the third, hee laments for *Hierusalem*.

Or to a  
1. Chariot.

The first is made in the forme of a *Chariot*, wherein we haue Christ riding to *Hierusalem*: *Καὶ ὡς ἤγγισεν, as he drew neere.*

2. Watch-  
tower.

The second is made in the forme of a *Watch-tower*, wherein we haue Christ viewing *Hierusalem*: *ἰδὼν τὴν πόλιν, he beheld the Citie.*

3. Solitary  
Closet.

The third is made in the forme of a *Solitarie closet*, hung round with mourning; wherein we haue Christ lamenting for *Hierusalem*: *ἔκλαυσεν ἐπ' αὐτῇ, and he wept ouer it.*

Or to Natures  
twins.

Further, they may bee compared to *Natures twinnes*: *Twinnes* being borne together; *Natures twins*, because they produce each other; his *weeping* is produced by his *beholding*; his *beholding* is produced by his *comming*. For had he not drawne neere, he neither could haue *beheld* nor *wept* as man, but *drawing neere*, he doth both: For his *comming* begets a *beholding*, and his *beholding* their miserable fashion inforceth abundant reares of compassion, to distill from his heauenly eies: therefore as *Pilate* said in another case, *Ecce homo, behold the man*, so I in this place vse the same words, *Ecce homo, behold the*



*the man.* A man, nay more then a man; For, for an Obiect at this time, *behold the true*, naturall, deare, and eternall Sonne of God, *Iesus Christ* himselfe in the nature of man; and *behold* him in his three-fold Tabernacle. First, *behold* him in his *Appropinquation*: Secondly, *behold* him in his deepe *Contemplation*: Thirdly, *behold* him in his great *Compassion*: which three may inforce attention with your eares, Meditation in your hearts. It hath beene an ancient saying, or the saying of the Ancients, that there are three things which will moue attention, to wit, the Author, if he be famous; the matter, if it be of consequence; the manner, if it bee compendious; all which three doe meet and concur in this my Text. For the first, the Author of these words is more famous than all men, being as he is indeed, the very Sonne of God: secondly, for the matter, it is of great, yea, exceeding great consequence; for it sets out to vs the feruent loue the Lord beares to miserable men: thirdly, for the manner, it is very compendious, for in ten words the fountaine of Mercy is described in mourning for the losse of preservation, and the gulse of misery is vnfolded by way of Implication. Therefore as *Iesus* said to the *Jewes* concerning *Iohn*, *What went yee out into the wildernesse to see? A reed shaken with the wind?* As if he had said, Surely you would neuer haue taken such paines, or aduentured your selues into such a desert, but in hope to haue seene some strange sight, great wonder, or rare matter: So I say to you, What came you hither to see? or rather to heare? why haue you left your owne houses, to

Mat. II. 7.



present your selues in this publique place of meeting, but onely in hope to heare some rare thing, new matter, or strange newes? Then lend me your attention: if any thing be worthy your hearing, then this is; for here you haue *Christ Iesus*, the Sonne of God, making his last iourney to *Hierusalem* his first progresse, and his first progresse his last Visitation: not substituting others, but performing it himselfe, whilest he was able in his owne person: and the entrance into this his Visitation, is with great sorrow; For when *hee drew neere*, *he beheld the Citie and wept*.

Now let vs proceed, according as our Text is branched out vnto vs in our diuision, and in the handling thereof, let mee intreat you not to runne before me in your quicke conceits, nor to wrong your selues in your earnest expectations; for if you looke for strange things from these words, or contentable matter from this Text, you may bee deceived as *Jacob* was, who whilest he dreamt of beautifull *Rachel*, found nothing but a *bleareyed Leah*. If I study to please man, I am not the seruant of Christ. Censure mee not for what I say; yet if you doe, I weigh it not: for as I desire not to bee applauded by men, I lesse deeme to be iudged of men: yet to purge the minde from secret censures, and the heart from misconceiuing thoughts, let mee request you to goe faire and easily along with me, till we arrive at our hoped hauen; I meane the end of our discourse at this time: then if any thing bee so happy as to fill the soule with comfort, ascribe the honor to God who hath inabled me. If any thing bee so  
vnhappy,

vnhappy, as to distaste the spirituall, pardon mee, and thinke my time of preparation but small, to provide my selfe fitting with such short warning, for so iudicious an Auditory. Thus then as God shall assist me, time and strength permit me, and your Christian patience suffer me, I doe begin: and first of his *Appropinquation*.

*Kai' o's n'p'rou,* And as he drew neere: This first Tabernacle hath three roomes, or the first body that proceeds from our root, hath three branches; *Absentia, Presentia, & Diligentia*. Absence is implied, presence is desired, diligence described. First, his *Appropinquation* implies his *absence*; for how can it be said, *he drew neere the Citie*, vnlesse he were first *absent* from the Citie? but he was (at this time) *absent* from the Citie; therefore it is said, *he drew neere vnto the Citie*: from which implication wee note, That *the greatest, gloriousest, and famousest place in the world, may be destitute of the presence of Christ*. All this was *Hierusalem*, yet Christ is absent from it: First, it was great, in regard of the largenesse of the situation and popularitie of people: secondly, it was glorious, in regard of the sumptuous buildings and great riches: thirdly, it was famous, in regard of the ancient monuments, and many victories which the Lord blessed them withall about any other Nation; yet was not Christ present with them. I need not instance for example ancient *Rome*, beautifull *Paris*, famous *Constantinople*, with the residue of the great Cities in the world, because I will iudge of none, yet this I am sure of, how that the greatest places may be destitute of Christs presence,

In the first part  
or Tabernacle  
Christs Appro-  
pinquation,  
where

1. *Absentia.*
2. *Presentia.*
3. *Diligentia.*

1. Doctrine.



presence, for the presence of Christ is not tied to any place for the greatnesse of it, but for the goodnesse of it; he cannot *partake* with *Iniquitie*, neither shall the *euill doer* enioy his presence. For as light and darknesse, life and death, fire and water, cannot agree together, no more can the presence of Christ with a wicked generation.

*Obiect.*

God is *omni-present* in all places, at all times, with all persons, therefore no place nor person can be destitute of the presence of Christ.

*Resp.*

*Ier. 1. 23. 24.*

*Psal. 139. 7.*

The Lords presence corporall or spirituall.

It is true, the Lord *filleth heauen and earth*, and the Propheticall *David* doth acknowledge as much, how *that a man can flie into no place where the Lord is not present*: But for the cleering of the point, we must distinguish. The presence of the Lord is two-fold, either *Corporall* or *Spirituall*: his *Corporall* presence, is his being with any people in his humane Nature; but of this presence, both we and all other people are destitute: his humane Nature onely remaines in heauen, *Sitting at the right hand of God in the glory of the Father*, and there shall sit till his second comming in the Clouds to iudgement.

His presence Spirituall is either generall or speciall.

*Presentia.*

1. *Absoluta.*

2. *Specialis & approbationis.*

*Act. 17. 28.*

*Gen. 4.*

*Mat. 28.*

*1 Sam. 16. 14.*

*Dan. 5.*

Secondly, his *spirituall* presence is two-fold, generall and more speciall: his *generall* presence is as the Schoole-men call it, his absolute presence, which is his essentiall being in any place, & so he is present with all the world, as well with the Reprobates as the godly, the vnreasonable creatures as the reasonable: by this presence we *all liue, moue, and haue our being*: By this presence, he is with *Cain* to affright him, with *Iudas* to confound him, with *Saul* to vex him, with *Balthazer* to amaze him, with all the wicked



wicked to terrifie and ouerthrow them for euer.

The second *spirituall* presence is *speciall* presence, called in Scripture, the *loue of God*, or the *fauour of God*, and thus he is present with his Elect and none else. When *Abraham* made a request for *Ismael*, it was onely that the Lord would suffer him to *line in his presence*, that is, in his fauour and loue, but this presence, none that are wicked can attaine vnto. As for that presence which *Ierusalem* wanted was his *corporall* presence, and if I mistake not, his *spirituall* also; for these *Iewes* did reiect him, both in his owne person, and in the person of his *Prophets*, continually refusing those *which were sent vnto them* for their owne good, therefore it was iust with God to leaue them destitute of his *speciall* presence, as soone after wofully came to passe.

Wheresoever the *Ordinance* of God is, there is also his *speciall* presence: but these *Iewes* had the ordinances of God, therefore his *speciall* presence.

*Answ.* The ordinances of God doe not tie Christ alwaies to be present: Then should his *speciall* presence remaine amongst many *Reprobates*, for those which haue not the feare of God before their eies, can many times get his ordinances, and that into their houses, yea into their hands, yet neuer a whit the neerer is the *speciall* presence of Christ, because they want them in their soules. It is not *Michahs* getting a *Prophet* into his house, can inforce the Lord euer a whit the more to be present, for the *Arke* may bee in the midst of *Israels* army, yet they put to flight by their enemies, because their sinnes had banished the *speciall* pre-

C

sence

Speciall spiri-  
tuall presence  
what.

Gen. 17. 18.

Mat. 23. 37.

Ob.

*Resp.*  
Gods ordina-  
nces may bee  
where hee is  
not present in  
a speciall  
manner.

Judg. 17. 13.

1 Sam. 4. 10, 11.

Mat. 8. v. vlt.

and 11. 30.

Luke 19. 42.

Ap. 18. 7. 8.

sence of the Lord from their soules. But let this be granted, though it neuer can be prooued, yet was the *speciall* presence of Christ now fled or flying from these Iewes, and all by reason they wanted his ordinances: It is true, they were offered, but reiect-  
 ed; for if Christ walke but towards the *Gadarens*, this salutation shall meet him as a hedge to preuent him, I pray thee *depart out of our Coasts*: thus they made the presence of Christ a burthen to their soules; his *yoake* (*though light*) too heavy for them to beare, and neuer could haue inward peace, till they banished his presence from their Country: I cannot deny, but that they had the Law, and the Sacraments of the law, yet not the *speciall* presence of Christ in them, for these things were now abolished, new things substituted and set vp in their roome: Needs therefore must the shadow giue place when the substance approacheth. If it haue turned vs ouer to a better Tutor, it selfe hath no more to doe with vs, being only but a *Schoole-master*, to send vs *to Christ*, but as for that Law which Christ brought, the Iewes wanted, for it was hid *from their eyes*, therefore they needs must bee destitute of the *speciall* presence of Christ.

If Ierusalem that famous City which God loued aboue all the Cities in the world; If that place, I say, was or could be destitute of the *speciall* presence of Christ, then let not Rome boast too much of her holinesse and outward flourishing estate, let her neuer say, *I am a Queene and shall see no mourning*, for since the *bloud of all the Prophets* are onely found in her, her fall shall come suddenly: But what haue

we



we to doe with *Rome*? and concerning her Religion, God grant wee neuer may. Let vs therefore turne vnto our selues, looking more neere home, for here wee shall finde employments sufficient amongst our selues: *If iudgement beginne at the house of God, where shall the wicked and vngodly appeare?* if God deale thus with a greene tree, what shall become of the dry? If the Iewes so smart, Gods eldest sons, what shall the Gentiles looke for, his youngest seruants? Surely, sinne cannot goe long vnpunished, for Saint *Augustine* in his Booke of 50. Homilies, Homily 21. saith that *Iustitia est, vt puniat peccatum*, It is a part of Gods Iustice to punish sinne, yea, a part of his active iustice. But how he will punish it in vs we doe not know, worse he cannot punish it in any nation, than to deprive the sinner of his speciall presence, and that first because his presence is a Cities protection: For if the Lord keepe not the City, the watchman wakeih but in vaine; It is not *Goliaths* greatnesse, nor *Azas* swiftnesse, nor *Absolons* beauty, nor *Achitophels* policy, *Sampsons* strength, *Salomons* wisdome, *Cræsus* purse, nor any thing vnder the Sunne, that can be the safety of a City, but only the presence of the Lord.

Secondly, his presence is a Cities direction: For as the wise men were led from the East to *Bethalem* by a *Starre*; so are those people where Christ remaines, led from nature to grace, from sinne to sincerity, from bad to good, from good to better; for Christ is that *bright morning star*, who will not suffer any to lodge long in sin, if they direct but their course to that haue whereunto Christ will guide them.

1 Pet. 4. 17.

Luk. 23. 31.

Aug. lib. 50.

Hom. Hom. 21.

No greater punishment to a City, than to be destitute of Christs speciall presence.

*Reasons.*

1. It is a Cities protection.

*Psal.* 127. 1.

1 Sam. 17. 45, 6, 7.

2 Sam. 2. 18.

2 Sam. 14. 25.

2 Sam. 17.

*Iudg.* 16. 3.

1 King. 3. 12.

2. Direct.

*Mat.* 2. 9.

*Apo.* 22. 16.



3. *Instruct.**Mal. 4. 1.**Psal. 19. 7. &**Psal. 119.**Prov. 1. 4.*4. *Consol.*

Thirdly, his presence is a *Cities Instruction*: For as the Sunne discouers all darke places, so wil Christ who is that *Sunne of righteousness*, or righteous sunne, by his presence, vnmaske the face, take off the vaile, and chase away the foggy mists of sinne and superstition from the heart, filling the ignorant with knowledge, the simple with vnderstanding, and all with grace.

Fourthly, his presence is a *Cities comfort and consolation*, and that because he is all things beneficiall, and the end of our hopes; hee is a *Sword, Water, Milke, Wine, a Treasure, a Salue, a Garment, a Shepherd, a Bridegroom, a Crowne, a Pearle, a King, and a Key*: See what benefit these or any of these is to a Nation, a Family, or a priuate person, the same benefit is Christ, where his speciall presence remaines, for he is a Sword to defend vs, Water to wash vs, Milke to nourish vs, Wine to reioyce vs, a Treasure to enrich vs, a Salue to heale vs, a Physician to cure vs, a Garment to cloath vs, a Shepherd to feede vs, a Bridegroom to marry vs, a Crowne to honour vs, a Pearle to decke vs, a King to gouerne vs, and a Key to open and vnlocke Heauen gates vnto vs. What shall I say? but onely as a man rauished, cry from the bottome of my soule, O happy and blessed be the people that haue the Lord for their God; they shall be fed as a Flocke, fostered as a Family, dressed as a Vineyard, decked as a Spouse, and crowned as a Queene. Contrariwise, where Christs presence is departed, to that people I may say, O miserable and vnhappy men and women, good had it beene for you you had neuer beene borne, but as the  
vntimely

vn timely fruit of the wombe had perished and been  
no more ; for better no man, than a man without  
Christ, and no City, than a City destitute of his pre-  
sence. When *Lot* forsooke *Sodome*, it was soone con-  
sumed ; and if Christs presence forsake our land, it  
will soone be destroyed ; for that place which is de-  
stitute of the presence of Christ, may complaine as  
sometimes *Martha* did to our Sauour, *Lord if thou*  
*hadst beene here, our brother Lazarus had not beene*  
*dead* : So if thy presence had still remained with vs,  
our Kingdome had not beene wasted, Magistrates  
not corrupted, Lawes not violated, Lawyers not  
bribed, Faith and Vertue not banished, Ministers  
mourthes not stopped, but all goodnes cherished, &  
all men amended. To conclude, I leaue this branch  
with a word of exhortation, beseeching you so to en-  
tertaine Christ though not in himselfe (for that is im-  
possible, seeing his body only remaines in Heauen)  
yet in his members, that hee neuer may finde any  
iust cause of departing from vs. I dare boldly say,  
and that with a reioycing heart, that England yet  
enioyes the speciall presence of the Lord, to the  
great comfort of those that seeke his face, but how  
long we shall enioy the same, the wisdome of *Salomon*  
is not able to declare: could we keepe from sin,  
we should euer enioy a Sauour, but if sinne be har-  
boured in the soule, and rule in the life and con-  
uersation, it will proue as a mist or a darke cloud, to  
obscure the speciall presence of Christ from our  
Kingdome: I feare, nay know, that offence is giuen,  
& am not much vn sure that offence is taken, for ini-  
quity growes so fast, that it hath couered the whole

*Job. 11. 21.*



Amos 7. 14.

Luc. 13.

Land, yet who doth seeke to cut it downe? neither is there but few (if any) that stands in the gap to intreat the Lord for vs; what shall I say, *Am I a Prophet?* No, nor the Sonne of a Prophet, yet this I dare boldly say, *Unlesse we suddenly repent, we perish;* either we must forsake our sins, or else the presence of Christ will forsake our soules. I wonder we haue not lost him before this day: had it not beene more of his goodnesse than of our kindnesse, *London* had long since beene left as *Sodome*, and rak't vp in Ashes like to *Gomorrah*: For how is his Name blasphemed, his *Sabbaths* profaned, his *Word* contemned, his *Sacraments* neglected, his *Ministers* despised, his *Children* derided, his holy *Spirit* grieved by many sinnes, which I will not say are publikely maintained, but am sure they are openly practised, which drawes teares afresh from the eyes of the Sonne of God, and makes him for want of a *Ierusalem* to weepe ouer *London*, as though it would proue a second *Ierusalem*, to crucifie his body againe: but the Lord in mercy amend it, and giue you hearts that beares the sword of Iustice to reforme it, that Christ may not wilfully be banished, but kindly receiued, friendly welcommed, louingly entertained to vs and our posterity to the end of the world.

The second  
roome of the  
first Taberna-  
cle is *Presentia*.

Christ drawes  
neere either

The second roome in our Tabernacle or Branch, proceeding from our trees first bodie or bole, is *Presentia*; yet not so much in person as in affection; not by the people required, but by Christ desired: he longed to be present with them; therefore drew neere vnto them. Christ may be said to draw neere

a people, either *Corporally* or *Spiritually*; *Corporally* in himselfe, or in his members. In himselfe, when he rides or goes to any place in his humane body and soule, and thus he drew neere at this time to *Hierusalem*: for his body was carried on the backe of a silly *Asse*, which he sent his Disciples to borrow at the hand of a certaine Farmer. And vpon this *Asse* he did take his progresse toward *Hierusalem*, now drawing neere to the Citie: but thus he neuer shall draw neere to any place againe, his body remaining onely glorified in heaven.

Corporally.  
1. in himselfe.  
2. in his members.

Luke 19. 35.

Secondly, he drawes neere *Spiritually*, and that in *loue or affection*. Thus also he may be said to draw neere to *Hierusalem*; for this iourney was not onely *pedibus*, sed *affectibus*, not by the motion of the feet, but of the affections; or as *Lira in locum* hath it, *Non solum corporis gressu, sed etiam compassionis affectu*: He came not onely with the feet of his body, but also with the affection of his compassion. When he begins to worke by his holy Spirit, Faith, Repentance, and Sanctification in the hearts of a Nation, he may bee said to draw neere that people: For saies Christ, if *I had come and spoken unto them, they had not had sinne*, but now they haue no cloake for their sinne: that is; if I had not come, they neuer would haue knowne themselves to bee sinners, whereas by my comming they now perceiue it: so that we conclude, if any Nation bee brought to a true sight and sense of sinne, it is by Christ his drawing neere: but in that he here is said to draw neere *Hierusalem*, we note,

Or Spiritually  
in loue and affection.

*Lira in locum.*

Iohn 15. 22.

That the Lord will not absent himselfe for ever, but

2. Doctr.

at



*Psal. 30. 5. &  
103. 9.*

Men willingly  
draw not neere  
for good to  
1. Strangers,  
2. Poore and  
miserable,  
3. Professed  
enemies.

*Jewes*, all these,  
notwithstand-  
ing Christ  
drawes neere  
to them.

at last will draw neere to the people of his pasture: He is a God which cannot alwaies be chiding, neither will he forsake his Inheritance for euer. His wrath endures but a moment, but in his fauour is euerlasting life: Heauinesse may endure for a night, but ioy commeth in the morning. The Clouds of our sinnes shall not alwaies shadow the loue of our Sauour, but as the Sunne, at length shall breake forth to our endlesse comfort. These Iewes, though they were stubborne and rebellious, hardning their hearts, increasing their hatred against Christ, yet will hee not quite leaue and forsake them, but once more resolves to draw neere vnto them: and herein hath he expressed his wonderfull loue, by which hee would faine ouercome our ingratitude, in that he refuses not to draw neere to miserable sinners. There bee three sorts of men in the world, which we would bee loth to draw neere vnto for good: the first, are strangers; the second, are poore and miserable; the third, are professed enemies: As for strangers, we would not come neere vnto them; for poore and miserable, we scorne to come neere vnto them; for professed enemies, we dare not come neere vnto them. All these were the *Jewes* to Iesus, yet hee drawes neere vnto them. First, they were strangers, and that in Grace and Goodnesse, yet Christ will come vnto them: Secondly, they were poore and miserable, and that in regard of their sinnes, yet Christ could not be kept from them: Thirdly, they were professed, nay protested enemies, for surely in their hearts they had vowed to kill him, else would they not haue spread so many nets to take him: yet hee strives

strives to saue them in drawing neere vnto them.

Hath he dealt thus alone with them, vtterly refusing all other people? or was his affection so set vpon the *Iewes*, that the *Gentiles* could not taste the sweetnesse of his loue? Oh no! For as he dealt with them, so likewise with vs and our land. I must confesse, how once hee hid his face from vs, shewing himselfe so sterne and wrathfull, as though he neuer would be intreated by vs. For in Queene *Maries* daies, the bloody banner of persecution was displayed, and the fearefull drum of terrible threatening (Fire and Fagot) was stricke vp, the shrill Trumper of mournfull lamentation was heard in euery corner, *Rachel weeping for her children, and would not bee comforted.* The pale grim Sergeant *Death*, was met in euery street, who neither spared nor pittied young nor old, man nor woman, rich nor poore, infant nor suckling, but arrested all that would be godly; yet soone had that night an end, and the louing countenance of the Lord our God, like vnto the morning Sunne, did most comfortably arise vpon our land, in the beginning of Queene *Elizabeths* reigne, of famous memory, and euer since hee hath drawne *neerer* and *neerer* vnto this present day. In so much as I may truly say, and I hope say nothing but the truth, that he is now approached so neere in the Chariot of his loue and mercy, as he neuer was neerer to any Nation from the beginning to this day. For he is now arrived at the palace of our soules, he is already come to the gates of our affections, and now *stands knocking* at the *doore* of our hearts with the hammer of his sacred

To the *Gentiles*, to vs and our Land, though like in condition to the *Iewes*, though for a while he hid his face.

Matth. 2. 18.

Reuel. 3. 20.



word: and so Lord Iesus continue still, till thou hast got a full possession of our bodies and soules.

The seuerall waies that God drawes neere a Nation, are many: for he comes not to his people alwaies after one sort, though still to one end: he is like a skilfull Musician, that sings new songs with diuersitie of Moddes and variety of Notes, yet all to one end; namely, for the good of his owne people.

The first way that he drawes neere to any Nation, is most commonly by his Word and Sacraments: for he is *that Son of man which walketh in the midst of the seuen golden Candlesticks*: that is, in the *midst of his seuen Churches*; He is *that bright morning star, that holds the seuen starres in his right hand*, who although they shine, yet receiue they their light from him; his Word is himselfe, and he is his Word, therefore where his Word is truly preached, his Sacraments constantly administred, both carefully receiued, and conscionably practised, there is Christ present.

Secondly, he drawes neere in bestowing great mercies, as when he giues vs gracious Princes, zealous Magistrates, painfull Ministers, religious people, & a flourishing commonwealth, al which we haue had & do enioy, the Lord continue the for euer amongst vs.

Thirdly, he drawes neere when he sends afflictions either inward or outward, vpon body or minde, for affliction is the rod which hee euer holds in his hand, to correct his children withall, needs therefore must he come very neere when he laies this rod vpon the bodies of his people.

Fourthly, he drawes neere when he deliuers from any imminent danger, as when he saues vs from fire, water,

God drawes  
neere a Nation  
by  
1. His Word &  
Sacraments.

Reu. 1. 13.

Ap. 22. 16. and  
Ap. 1. 16.

2. By his mer-  
cies.

3. By afflictions

4. By deliue-  
rances.

water, sword, wilde beasts, or strong enemies; thus he drew neere the *three children*, when he saued them from the fire; the *Israelites* when he saued them frō the water; *Daniel* when he kept him from the lions; *Dauid* when he hid him from *Saul*; & this the Lord confesseth by the mouth of his holy Prophet, saying, *When thou passest thorow the waters, I will be with thee, and thorow the flouds that they doe not ouerflow thee; when thou walkest thorow the very fire thou shalt not be burnt, neither shall the flame kindle vpon thee.* From whence wee plainly see that the Lord drawes neere his Church, when he deliuers them from great dangers.

Fifthly, the Lord drawes neere by signes and tokens, either in the aire, or in the earth, or in the water; For *when ye see these things come to passe* (saith Christ) *then know that the sonne of man is at hand.*

Sixthly, the Lord drawes neere by the motions of his holy Spirit, as when he inflames a land, city, family, or priuate person, with godly desires, with heauenly Meditations, with comforts & consolations in their soules. If the iron rise of it selfe, we may be sure the Load-stone is not far off: so if our minds (which are more heauier than lead) be eleuated and lifted vp towards heauen, our hearts which by nature delighteth in nothing but euil, doe now begin to thirst after godlinesse, we may be sure Christ is not far from vs.

Seuenthly and lastly, the Lord drawes neere vnto vs by death, and thus he drawes neere vnto all, as well wicked as godly, vnreasonable as reasonable, creatures senselesse, as sensible: For what creature mouing or growing vpon the earth *shall not taste of death*, for the holy Apostle saith, *It is appointed vnto*

*Dan. 3. 17.*

*Exod. 14. ylt.*

*Esay 43. 1, 2, 5.*

5. By extraordinary signes in the elements and creatures.

*Mark. 13. 29.*

6 By the motions of his Spirit.

7. By death.



Heb. 9. 27.

Use 1.

As he to vs wee  
ought to draw  
neere to him.

Gen. 3. 8.

Iona. 1. 3, 5.

Luke 5. 8.

Mat. 8. vlt.

Mat. 1. 9. 20.

Luke 19.

Heb. 4. 16.

Generally by  
the affections  
of our soules  
which we may  
doe in what e-  
state soeuer we  
are in.Specially  
by 1. Prayer.

all men once to die, and after that comes the iudgement.

If the Lord draw neere to vs, then this serues to make vs draw neere to him. We must not with *Adam* runne to hide our selues in the bushes, nor with *Jonas* flie to *Tarsish*, couering our selues in the keele of a ship from the presence of the Lord, nor with *Peter* desiring him to depart from vs, because wee are tinsull men; nor with the *Gergesites*, desire him to part out of our Coasts, when wee spie him drawing neere; but with that woman which had the bloody issue, strue to come so neere him as that wee touch, not only his garment, but flesh and spirit also, if it be possible. Yea, with *Zachew*, let vs presse so neere, as that we may behold his whole person with our owne eyes; for if he draw neere to vs in mercie, we much more ought to draw neere to him because of misery, & with speed run to the Throne of grace, that we may receiue mercy and finde grace, not so much with the feet of our bodies as of our soules; for we may run a pace to Christ, euen as we sit in our houses, feed at our tables, or lie in our beds; the feeblest cripple may make as good speed as the swiftest foot man: for if the heart be not wounded by sinne, and the feet of the soule foundred by infidelity, we shall soone draw neere: therefore let vs put but agility into the soule, then passage will soone be made for our approaching into the preience of the Lord.

The waies that a Christian may draw neere to God are many: as first, when we flie to him by earnest and hearty prayer, for true prayer is the wings of the soule, by which we mount aloft into the presence of the Lord, soaring towards the Heauens, where

where the ſoules *conuerſation* remaines. True prayer brings vs ſo neere Chriſt, as that it admits vs conference face to face, nay it makes vs *wreſtle* with the Lord, & *Jacob*-like, to depart with a bleſſing: wherefore let vs embrace that exhortation of *S. Aug. Ascendat oratio ut deſcendat gratia*: Let our prayers aſcend vnto him, that his graces may deſcend downe vpon vs.

Secondly, we draw neere vnto God, when we often frequent his holy word; for he is in his word, and his word in him, his word & he is both one; as by prayer we draw neere to ſpeake to him, ſo in frequenting his word we draw neere by harkning what he ſaies to vs; for by his word he confers with our ſoules, as it were face to face (only ſetting the brightnes of his glory aſide, which no mortall eie hath or can endure to behold) publiſhing & divulging to the ſons of men, what he would haue done & left vndone in this world: Therefore *Qui habet aure, audiat quid ſpiritus dicat Eccleſijs*; Whoſoeuer hath an eare to heare, let him heare what the ſpirit ſaith vnto the churches.

Thirdly, we draw neere vnto God by often receiuing his Sacraments, for when wee partake of thoſe heauenly myſteries, wee either lodge in his armes or leane on his boſome. The Sacrament of Baptiſme doth lodge vs in his armes, for he tooke the children into his armes, he laid his hands vpon them and bleſſed them; the Sacrament of his laſt ſupper doth lay vs in his boſome, ſo that neere muſt they needs come that receiue both theſe worthily.

Fourthly, we draw neere vnto Chriſt, in taking vp his Croſſe, for when we take vp his Croſſe with patience we follow him, and if we follow him with-

*Phil. 3. 20.*

*Gen. 32. 29.*

*Auguſt.*

2. By frequenting his Word.

*Apoc. 2.*

3. By partaking his Sacraments

4. By taking vp his croſſe.



Mat. 26. 58.

Gal. 6. 14.

5. By outward  
profession.

Esay 29. 13.

Mat. 15. 8.

6. By conuer-  
sion.

Esay 43. 1.

Mat. 12. vlt.

Iohn 15. 14.

Iohn 21. 5.

Rom. 6. 8, 22.

Cant. 5. 1.

Rom. 8. 13.

out fainting, we soone shall draw neere vnto him, he that takes not vp the Crosse, can neuer come to Christ; well he may follow him, but it will bee with *Peter, a farre off*, for which he was rebuked; but hee that takes vp the Crosse and followes Christ, shall with that worthy Cyrenian, at last attaine *Golgotha* as soone as Christ, and Heauen with Christ, therefore he that drawes neere vnto Christ this way, must not with *Demas* forsake Christ for a little affliction, but must be like vnto *Paul*, who was *crucified to the world, and the world to him*.

Fifthly, we draw neere vnto Christ by an outward profession, which many hypocrites doth the like; therefore the Lord complaineth by the Prophet *Esay*, saying, *These people draw neere vnto mee with their lips, but their hearts are farre from me*.

Sixthly and lastly, we draw neere vnto Christ by our conuersion, for the worke of regeneration brings vs into the house of Christ, makes vs one of *his Family, his Brethren, his Sisters, his Mothers, his Friends, his Kinsfolke, his Children, his Seruants*; nay, what not? For this makes vs *bone of his bone, flesh of his flesh, yea his Sponse*, wee wholly his, hee wholly ours for euermore, and this conuersion consisteth of two parts, Mortification and Viuification. First, Mortification, for hee that *mortifies not the deeds of the flesh by the spirit*, can neuer draw neere vnto Christ. Secondly, Viuification, for he that beginnes not to lead a holy life as well as to forsake a wicked life, shall neuer attaine to the fauour of Christ. Thus briefly you see how Christ may be said to draw neere vnto vs, we neere vnto him.

Secondly,

Secondly, if Chriſt draw neere vnto vs, it is our part and duty to make prouiſion for his entertainment, that when he comes, hee may not finde bare walls; I meane a barren heart. The Prouerbe is, *bare walls drines away a good huſwife*, and a barren heart void of grace and goodneſſe, banilhes a louing Sauour. A man cannot offer a Prince a greater iniury then to ſeeme to reioyce at his drawing neere, yet to afford him no entertainment at his arriual: and wee cannot offer this Prince greater indignity then to ſhew our ſelues ioysfull at his appropinquation, but to haue nothing for his welcome: this is all one to cry with the Iewes, *Hofanna in the high-eſt, bleſſed is hee that commeth in the Name of the Lord*: yet with the ſame Iewes ſoone after, ſtraine our notes to another tune, *οὐδὲν σάου τὸν*, *If thou bee the Sonne of God come downe from the Croſſe, ſaue thy ſelfe and others; or crucifie him, crucifie him, his bloud bee vpon vs and our children*. When Chriſt came to *Marthaes* houſe, there he did feaſt, & now he comes to vs, ſhall we make him faſt? then ſoone ſhall we ſtarue our Sauour from our ſoules. Publicans and ſinners could, and did make prouiſion for his entertainment, ſhall we be worſe then they? O no, farre be that from vs, that Chriſt ſhould finde ſuch curteſies from his enemies, and no welcome amongſt his profeſſed friends; therefore ſince Chriſt drawes neere to vs, let vs with courteous *Abraham* runne into our Tents, I meane into our hearts, with the feet of zeale and loue, and there make prouiſion fitting for his entertainment, which if he like, we neuer ſhall haue cauſe to repent of our coſt, for liberally will

Vſe 2.

Prouide for his entertainment.

Mat. 21. 9.

Mat. 27. 42. and  
Mat. 27. 25.

Luk. 10. 38.  
Luk. 7. 36.

Gen. 18. 6.



Mat. 26. 58.

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Esay 43. 1.

Mat. 12. vlt.

Iohn 15. 14.

Iohn 21. 5.

Rom. 6. 8, 22.

Cant. 5. 1.

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Rom. 8. 13.

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Mat. 21.9.

Mat. 27.42. and  
Mat. 27.25.

Luk. 10.38.  
Luk. 7.36.

Gen. 18.6.



Mat. 8. 15.

Luk. 19. 9.

Ioh. 2. 9.

Gen. 18. 10.

Gen. 19.

2 Sam. 6. 12.

Iosh. 2. 15.

&amp; 6. 22.

Gen. 27. 27.

Vse 3.

Christs drawing neere, a preservative against despair and feare in Christs absence or afflictions.

Esay 54. 8.

Psal. 30. 5.

will the Lord reward all those to whom he comes. *Peters wives mother* did but once receive him, and he cured her of her *Feuer*. *Zacheus* did but once entertaine him, and *saluation* was bestowed vpon him. The *Bridegroom* of *Galile* did but once inuite him, and he turned *Water* into *Wine*. *Abraham* did but receive the *Angels* into his house, and had a sonne bestowed vpon him. *Lot* did the like, & was preserved from *Sodoms* destruction. *Obed-edom* did but receive the *Arke* into his house, & the Lord *blessed him and all his house*. *Rahab* received but the *spies*, and she was preserved in the downefall of *Jericho*; if such benefit be reaped by entertaining the shadow; what do you thinke you shall haue for receiuing the substance? As *Isaac* therefore kissed *Jacob*, saying, *The fauour of my sonne is as the fauour of a field which the Lord hath blessed*. So let vs kisse our Lord and Saviour *Iesus Christ* with the kisses of zeale and humilitie, and being refreshed with the sweet smell of his righteousness in himselfe, and his loue towards vs; let vs blesse Christ, and say, the smell of our Saviour is as the smell of a field which the Lord hath blessed. For surely I may say, to the comfort of those that finde it; Oh happy and blessed people, that hath such a guest as Christ to come vnto them!

Thirdly, this is a preservative against despair: For why should any soule feare when Christ absents himselfe, since it is but for a time? *A little while* (saith the Lord) *in mine anger haue I hid my face from thee, but with an euerlasting loue haue I had compassion vpon thee: Heauinesse may endure for a night, but ioy commeth in the morning*; though he be slow, yet he is sure,

ſure, therefore wait his leiſure ; for *he that ſhall come will come, and will not tarry* : But how ? *Tibi ſi credis, contra te ſi non credis* ; If incredulous, againſt thee ; but if beleeuing, for thee : What can be ſaid leſſe, yet what canſt thou wiſh for more ? If Chriſt doth come, he reſpects not his paine ; if hee come vnto thee, he regards not his profit, for all his deſire is onely to ſaue thy ſoule. Vpon the Croſſe he thirſted, but *Domine quid ſitis* ? Lord, what doeſt thou thirſt for ? not ſo much for drinke, as for mans ſaluation, and now comes to effect, what before he thirſted for. I cannot deny, but that ſometimes the Lord will make a man beleue how that hee will neuer draw neere in mercy to his ſoule : but being once gone, will be euer gone, eſpecially from thee, becauſe thou art a great Sinner ; therefore, it may be thou ſhalt be tempted & induc'd to make away thy ſelfe, either by hanging or drowning, or ſtabbing, or poisoning, or caſting thy ſelfe downe from ſome high place, by which thou maielt ſhorten thy daies, and become a murderer vnto thy owne body. But take heed thou yeeld not, for theſe are onely the deluſions of thy enemy, who longeth for thy downefall, and would reioyce at thy ruine, neither ſit thou alone that art in ſuch a conflict, for theſe things are exceeding common amongſt Gods people. The Prophets, Apoſtles, yea, and the beſt of his Saints haue endured ſuch things long before thee. What a caſe was *Iob* in, when he curſed *the daies of his birth* ? What a caſe was *Dauid* in, when hee ſeemed to feare vtter perdition ? therefore praied, *Caſt me not away from thy preſence, and take not thy holy Spirit from mee* :

*Iohn 19. 28.*

*Iob 3. 1.*

*Pſal. 51. 11.*

E

What



Iere. 20. 14.

1 King. 19. 4.  
Math. 26. 75.

Rom. 7. 14.

Math. 16. 39.

Luke 22. 44.

What a case was *Jeremy* in, when he cursed and fretted, *wishing he had neuer beene*, or that *he had beene slaine* after his first entrance into the world? What a case was *Elias* in when he cried; *It is enough Lord, take away my soule*? What a case was *Peter* in when he went from Christ and *wept bitterly*, to come again to Christ? What a case was *Paul* in, when hee cried out, *Oh wretched man that I am, who shall deliuer me from this body of death? the good I would do, I doe not; the euill I would not doe, that I doe*. Nay, what a case was our Sauour *Iesus Christ* himselte in, when he praied and wept, wept and praied: *Oh Father, if it be possible let this cup passe from me*; and being in an agony, he praied more earnestly, that *hee sweat water and bloud*, and vpon the Crosse cried that wo-full and lamentable cry; *My God, my God, why hast thou forsaken me*? Was it thus with these seruants of God, nay with the Sonne of God himselte? Then feare not thou, for as the Sunne at last breaketh out from vnder the Clouds, so shall the presence of the Lord to thy poore soule: Feare not therefore, though hee absent himselte a while, he will soone come againe. The experience of his mercies past, should encourage and strengthen thee for the time to come; remember how hee hath cherished and kept thee in his bosome, when thou wert in danger; yea, how hee hath snatched thee out of the clawes of *Saran*, and set thee vp *vpon a rocke of stone*. Remember how when thou wast not, hee made thee; when thou wast lost, he redeemed thee; when thou wentest astray, he reclaimed thee; when thou wast naked, he clothed thee; when thou wast hungry,

hungry, hee fed thee; when thou wast ignorant, he instructed thee; and euer since thy birth, he hath waited for thee. Furthermore, consider how hee hath nourished and maintained thee, admitting thee by Baptisme into the fellowship of his Saints, and hath sealed his affection vnto thee, by the Sacrament of his body and bloud: O remember, how in great griefes he hath stood by thee! when the pit was open, it did not swallow thee; when Satan roared, he could not touch thee; when men haue threatned, they could not wrong thee in all thy lawfull actions; the Lord hath blessed thee, can such a God who hath done all this for thee, now leaue and forsake thee? Oh no! It is impossible, for hee will not *absent himselfe for euer*, neither will hee vtterly forsake the people of his owne pasture. Let this comfort therefore euen melt thee with kinnesse towards thy God, and cause thee to say with *David*, *What shall I render vnto the Lord for all his benefits towards me, I will take the Cup of saluation, and call vpon the name of the Lord*; yea, I will loue thee dearly, O Lord my strength, I will honour thee, imbrace thee, kisse thee, reioyce in thee, and deuote my selfe wholly vnto thee; because thou hast fauoured my soule in her greatest extremitie, and reioyced my heart in her greatest heauinesse. Saint *Augustine* saith, *that a mightie man will not lose that which hee hath bought for his money, and will Christ lose that which he hath bought with his bloud?* Surely no: therefore when thou findest a want of Gods presence, either in the whole or in part, which before thou hast felt, be not too much dismayed, for hee can as

*Psal. 116. 12.*

*August. in 17.  
Sermon. 8. Tom.  
10.*



soone forsake himselfe as thy soule ; and though he did forsake thee, hee will not leaue thee : comfort thy selfe therefore with these words. This matter were worthy of a longer speech, but time inforceth me to make an end : wherefore I beseech the God of all consolation, to make this point as profitable, as it is comfortable.

The 3. roome in the first Tabernacle, is Christs diligence or labour.

Heb. 2. 17. &  
4. 15.

### 3. Doct.

No labour hindereth Christs loue.

The third roome in this Tabernacle or Branch, proceeding from his *Appropinquation*, is *Diligentia* ; or as more properly we may tearme it (labour.) For a iourney cannot be taken in hand without great diligence and labour, and that because it procures a continuall motion of the body, which constant motion will at length breed wearinesse in all the parts of man. And surely thus it was with our Sauiour, for as man he was subiect to all those passions belonging to man, being *like vs in all things, sinne onely excepted*, yet he continues his iourney, drawing neere to *Hierusalem*, as one regarding no paine, fearing no labour, respecting no profit ; so that his *Appropinquation* might comfort his inheritance. From whence we see,

*That no labour could hinder Christs loue, no paines with-draw his patience*, but still he is patient in waiting, and louing in comming to these rebellious people. Nothing commends patience more, then with painfulnesse to shew kindnesse ; nor nothing sets forth loue more, then to ouercome ingratitude with labour : both which doe magnifie themselves in our Sauiour. His paines doth shew his patience, his labour setteth forth his loue, in that he drew neere vnto the Citie. Many will loue so long, as loue requires

requires no labour, and all will be patient whilst they feele no paine : but let labour and paine, paine and labour, once seize vpon the body of the most, yea, of the best, soone then shall you see loue extinguished, patience banished. The *Iewes* can loue Iesus, so long as he will *cure their diseases, feed their bodies, and restore their Kingdome*: but when he preaches against the Scribes and Pharises, calling them Hypocrites, and the *Generation of Vipers, whipping the buyers and sellers out of the Temple* : declaring how that his Kingdome was not of this world, then farewell loue and patience both ; For loue is turned into loathing, patience into raging ; in stead of *God saue thee*, now, *I he Deuill take thee*; in stead of *Haile Master*, hang Master is set vp ; for *Crucifie him, crucifie him*, is their euening and morning song : nothing would content them but his death, when once they felt the smart. But with our Sauour it is not so : for though his comming was laborious, and his labour painfull to all the parts of his body, yet hee vouchsafes to draw neere this sinfull Citie. By which hee shewes, how farre his loue exceedeth mans, and how great his patience is beyond ours : Our loue may sparkle very high, and our patience may drinke vp many yeares, but the highest sparkle of our loue, could it mount as high as the loue of *Jonathan to David*, whose *Loue surpassed the loue of women*, yet could it not reach the middle region of Christs loue ; and were our patience like *Iobs*, able to feed vpon all afflictions, and to drinke vp yeares of life, yet not comparable with the patience of Christ. For looke *how high the heauen is above the*  
E 3
earth,

Matth. 23.  
 Luke 19. 45.

Matth. 27.

1 Sam. 1. 26.

Iam. 5. 11.



Christs loue  
exceeding  
large.

Iohn 15. 13.

I Vse.

Thinke no  
paines too  
great to come  
to Christ.

earth, gold beyond drosse, man beyond beast, nay God himselfe the Creator, beyond miserable man the creature; so farre is the loue and patience of Christ beyond ours. *Amor vincit omnia*, is an old phrase, loue ouercommeth all things: but were it as old as man, and man as aged as the world, yet true in none but onely in Christ. The loue of man may overcome many things, as nakednesse, famine, sword, water, fire, stones, and many other perils; yet not all things, for hell, death, damnation, and the burning wrath of God was something; yea, and such a thing, that all the loue of all the men in all the world, was neuer able to overcome one for another, therefore *non omnia, sed multa*, not all things, but many things; but the loue of our Sauour overcomes *non multa, sed omnia*, not many things, but all things: for hell, death, damnation, and the burning wrath of God, was by our Sauour overcome and satisfied, not for himselfe, but for vs, and by the losse of his life; therefore *greater loue* then this could no man shew, then to lay downe his life for his friends.

If our Sauour take such paines, as by labour to weary his body in comming to vs; we then are to thinke no labour or paines too much in comming to him: one kindnesse requires another, yet not so much for our Sauours profit as for our benefit. His labouring to come to vs, is for our good, not for his owne: our labouring to come to him, is to profit our selues, not him; therefore we ought to be more willing to vndergoe any paines to attaine his presence, then he our persons: But alas, I mourne to see,

see, and seeing mourne, the backward age wherein we liue: Christ may take paines an hundred times to come to vs, before we once to come to him. For who will goe from East to West; from North to South, to come to him, as he doth to come to vs? If it were to goe to profit or pleasure neuer so farre, we could be well contented to vndergoe all the labour and paines such a iourney casts vpon the body: But to come to Christ, who is the pleasure and profit of our soules? we hardly will goe a mile; a mile did I say, nay hardly out of our doores, nay scarce will take the paines to rise off our beds to draw nigh Christ. For we are like the Church in the *Canticles*, who haue *put off* our coats, and cannot *put* them *on*, *washed* our feet, and will not *defile* them againe: though they are more defiled in keeping from him, then they would be in comming to him. But be it they were defiled after our labour or iourney, he that *washed* Peters feet, would not sticke to wash thine: For what he was to him, hee is to vs, and to all those that draw neere vnto him; yet how long may his house stand naked; his word vnfrequented, and his table unfurnished, before we will take the paines to draw neere any of them, especially with sinceritie and vprightnesse? neither can we of our selues, so backward and auerse are we by nature to all goodnesse. Christ tels vs, saying; *No man can come vnto me, vlesse the Father which hath sent me draw him*: yet we must doe our endeouour, and expresse the desire of our hearts, to come to him. For, *Qui creauit te sine te, non saluabit sine te*, saith Saint *Augustine*; Hee that made thee without thy selfe,

*Cant. 5. 3.*

*Iohn 13. 9.*

*Iohn 6. 44.*

*August. tract. 15. de verbis Apost.*



Matth. 7. 7.

Cant. 1. 3.

The second  
Tabernacle  
like a Watch-  
tower, hath  
also three  
roomes, or this  
bole three  
branches.

1. Contem-  
plation, He  
beheld as

1. Man.

selfe, will not saue thee without thy selfe; therefore arraigne thy selfe by this Indictment at the barre of Gods Grace, make an humble confession of thy owne backwardnesse to any goodnesse, crauing mercy at the hands of him that is rich in mercy, and euermore forwarder to giue, then wee to aske; to open, then wee to knocke; to bee found, then we to seeke, praying with his onely beloued Spouse; *Lord draw me, and we will runne after thee.* And thus much shall suffice for furnishing the first Tabernacle of our Text.

Our second Tabernacle, as you heard in our diuision, seemeth to bee made in the forme of a Watch-tower, wherein we haue Christ viewing *Hierusalem*, *ἰδὼν τὴν πόλιν*, *he beheld the Citie.* This body or bole like vnto the former, sends forth three branches: or this Tabernacle hath three roomes.

The first is the Contemplation it selfe, *ἰδὼν*, *he beheld.*

The second is the Obiect, *πόλιν*, *a Citie.*

The third more particularly what Citie, *τὴν πόλιν*, *the Citie.*

Of these in order; and first of his Contemplation, *he beheld*: but how? either with the eies of his bodie, or the eies of his minde; either with the eye naturall, or with the eye spirituall; either as God, or else as Man, or as both God and Man, and so I rather thinke. First, *he beheld* as man with the eies of his body, or bodily eies; the beautie, the glory, and the magnificence of this Citie. He lookt at this time vpon her Bulwarkes, her Towers, her strong walls and fortifications: He saw her curious buildings, rich pauings,

pauings, ancient monuments, spacious streets; hee beheld the great concourse of people flocking from all parts in all corners of this Citie. Not any sexes, yeares or degrees, were hid from him as man: hee beheld the old sitting, the young playing, the maids dauncing, the Merchants trafficking, the greedy scraping, the profane spending, the prodigall wasting; yea, what not? For surely, what might be seene with the eie of man, was not vnscene by the eie of our Saviour as man.

But if we consider him in the second place, how hee beheld it as God: wee then shall finde, hee saw much more then man was able to discern. For as God, hee beheld their wickednesse, hardnesse of heart, contempt of him and his graces; yea, he saw, or rather fore-saw from this his watch-tower, how there he should suffer shame, ignominy, and reproach; yea, how he should shed his precious bloud amongst them, yet they neuer a whit the better for it: the future temptations, ruines, & desolations, both of Church and people, head and taile, branch and rush, were not obscured from his eyes, for he fore-saw all, therefore fore-told all, *How that a stone should not be left upon a stone vncast downe*; yet as he fore-saw it as God, bewailed and lamented it as man.

But some perhaps may say, that a deepe Contemplation is part of our felicitie, to which I doe assent and agree in some sense: for I am not ignorant how that *Eustratius* affirmeth, that Contemplation is a chiefe perfection of our felicitie, because it doth separate a man from the domesticall and ciuill cares,

F

making

2. As God.

Matth. 24. 2.

*Eust.* in his Exposition vpon the tenth book of *Arist. Ethics.*



making him fly from all company and societie of friends: others take it to be a pleasure of the minde, which I rather assent vnto, therefore in Greeke it is called *παραγωγὴ*, because wee are sweetly affected with the presence of some good thing agreeing with our nature: But I stand not here to dispute with Schoole-men and Philosophers, because this Contemplation of Christ affords vs no such fruit. For it is nei her the perfection of his felicitie, nor any pleasure of his minde to behold such miserie, which now was an object to his eies; for had it beene so, doubtlesse it neither would; nor could haue wrung teares from his bright glistening eies as it did.

But in this his Contemplation he offers vs a breast of Consolation, from whence we may suck no small comfort for our instruction: for if he contemplate our miseries, how gracious doth he in end to be to our soules? Neuer did the beames of his glistening eies reflect vpon any object, but either it did good, or shewed his desire so to doe, might hee be but accepted. Though these wicked *Iewes* had reiected him many a time, both in himselfe, and those which were sent vnto him; yet he vouchsafes to view them once againe, so vnwilling hee was to leaue them: euen Louer like, who is loth to take any deni- all, if tongue, eies, hands, workes, or teares, could draw their affections. O happy T<sup>h</sup> may thrice happy, had it beene for *Hierusalem*, had they made but a right vse of our Sauours *beholding* them; then would his eies like a salve haue cured their sores, for as the Sun driues away the mist from off the earth, so would his eies the foggy mists of sinne and superstition

stition from their heart, or as the fire doth purge the gold from drosse, so would these heavenly lookes their soules from errors. *Peters shadow cured the diseased as he passed by*: and would not the substance of Christs eies (to whom *Peters* whole body was but a shadow) much more haue cured their soules? Surely yes; no sooner did he looke vpon *Matthew*, but raised him from the table of *Cusome*. Hee did but glance his eie vpon *Zaccheus*, and it brought him downe hastily, causing him to receiue Christ ioyfully. In telling *Nathaniel* how he saw him vnder the *Fig tree*, made him confesse hee was the *Sonne of God*: In but once looking backe vpon *Peter*, hee was driuen hastily from sinne, to weepe bitterly for sinne. Many more examples might be produced, but this is sufficient: for certainly the eies of Christ were full of vertue, Sunne-like, able to haue thawed the greatest frost of sinne in the soule; the fire consumes the sewell, the heat doth melt the wax, the Sunne doth thaw the ice, yet the eies of Christ doth neither consume their sinne, melt their hearts, nor thaw their frozen soules. The Load-stone by her attractive vertue drawes vp the solid Iron; so would those eies of Christ these peoples affection, had not their hearts beene more obdurat then Iron. They cease to be Iron (yet are they no Gold) but now are conuerted into the nature of an Adamant. When I call to minde, how pittifully, how mournfully, how sorrowfully, how carefully, and how lamentably he looked vpon this place and people; it is like *Dauids* stone, wounding not onely my head, but my heart; yea, it is like *Longinus* speare,

Act. 5. 15.

Matth. 9. 9.

Luke 19. 6.

Iohn 7. 48, 49.

Luke 22. 60, 61.



ready to pierce my soule with sorrow and griefe. Neuer did the father so tenderly behold his childe, nor the mother so compassionately looke vpon the tender infant in her armes, as our Sauour Christ did at this time vpon *Hiernsalem*. For such was his affection towards this Nation, that his contemplating their miserable fashion, wrung forth abundant teares of compassion from his heavenly eies. But no more of this, lest griefe and sorrow should hinder our passage to the second branch.

The second  
roome of the  
second Taber-  
nacle, is the  
object, Citie.

The second roome in this Tabernacle or Branch of this body or bole, is Christs Object, which in our Text is called *πόλις*, a *Citie*, a faire object by name, but foule by nature; for though it was a City, yet a most finfull Citie, as remained vnder the heauens, neither are we so to vnderstand our Text, as that he beheld nothing but the Citie. For doubtlesse, the Suburbs, out-parts and skirts thereof were seene by him, as well as the Citie; nay, the villages and priuate houses neere adioyning to *Hiernsalem*, were not hid from his all-seeing eies. If we consider him as God, then he seeth all things: for the Prophetickall *Dauid* doth thus acknowledge, saying; *Thou knowest my downe-sitting, and mine vprising: thou vnderstandest my thoughts a farre off; thou compassedst my path, and art acquainted with all my waies; there is not a word in my tongue, but loe, O Lord, thou knowest it altogether.* *Sibylla* in her Oracles, could thus say, *Παντοκράτωρ, δοξατὶς ὧν μόνῳ αὐτῷ ἀπαντα*, The Almighty and inuisible God, hee onely seeth all things; yea, *Πάντα δ' ἰδὼν Δεὸς ὁφθαλμοῖς*, God hath an all-seeing eie. Also the Mysticall and Enigmaticall letter,

*Psal.* 139. 2, 3.  
☉ 4. v.

*Sibyl.* Or.

letter, whereby the *Egyptians* would haue God to be vnderstood, was an eye: and the reason is rendred by \* *Pierius*, because (saith hee) the great God of heauen is *mundi oculus*, the eie of the world. Saint *Augustine* is of the same opinion, who saith; That God is *totus oculus*, wholly an eie: and his reason is, *quia omnia videt*, because hee seeth all things, yet more especially at this time *Hierusalem*, for he beheld the Citie: thereby noting to vs, that hee was more desirous to view the Citie, then the Countrey, and euer more forward to pry into these places, then any other besides. When he had a controuersie with *Sodome*, he did not so narrowly view *Zoar*, or search the little Villages neere adioyning, as he did those foure great Cities; therefore said, *Because the cry of Sodome and Gæmorrhah is great, I will goe downe and see whether they haue done altogether according to the cry that is come vnto me. Whether they*, not leauing out the skirts, nor any parts of the plaine, but *they* more especially. Also, in the daies of *Iona*, Gods eie was more fixed on *Ninine*, then vpon any part of the Countrey besides, that he might view and behold that place (being great and populous) more circumspectly then any other: from whose example, you that are Magistrates of this Honourable Citie are to learne,

*That though your eies be fixed vpon many obiects, yet more especially, you are to set them vpon the Citie: The Citie (I say) is to bee your principall obiect, and that for many reasons: I will onely mention foure.*

First, in Cities there is most good to be done, because there is most people; it is best angling where there

\* *Hieroglyph. lib.*

33.

*Gen. 18. 21.*

*Iona. 1. 2. & 3. 2.*

*Doctr.*

The eie especially to be fixed vpon Cities.

1. In Cities most good may be done.



there is most Fish; best gathering, where there is most fruit; the greatest garison, requires the vigilantest Captaines; the greatest Citie, the watchfullest Magistrates; where there is most treasure, there is most watching and warding; and where there is most people, there should be the most *beholding*.

2. Cities the  
head of lands.

Secondly, Cities are the heads of Lands, and all other places are but as members to them. Now nature as well as Physicke teacheth this, that if the head be polluted, the body cannot be sound; if the head be ill, all the members fare the worse; and whatsoever the head affects, the body doth not hate; therefore, he that desires a sound and healthy bodie, must looke well to his head, that cold pierce it not, blowes wound it not, wine disturbe it not, heats perish it not, diseases wrong it not, and cares trouble it not. So you that desire a good Common-wealth, looke well to the Citie, that Vice infect it not, Sectaries trouble it not, Atheisme drowne it not, Schisme rent it not, Popery powder it not, nor Traitors betray it not. I say againe, looke well to the Citie, for as the *Dragon with her taile drew the third part of the stars from heauen, and cast them upon the earth*; so will a Citie the third part (if not more) of a Common-wealth, to delight in what she loues. I say againe, looke well to the Citie; for as the poisoning of the Fountaine is the spoile of all the streames, so the wickednesse of the Cittie is the bane of a whole Kingdome. If the mother bee well tutored, the daughters will sucke their instruction from her breasts. Win the Lady or Princeesse, and her handmaids will soone be brought to obedience: *Looke well*

Ap. 12. 4.

well to the Citie, that she remaine sound in religion, then the Countrey will soone bee brought to any goodnesse.

Thirdly, Cities are full of windings, turnings, and secret corners, in which filth and corruption may lye so long festring, till it hath bred a contagious Leprosie, that like to the Gangren, will endanger the spreading ouer the whole body; therefore Cities ought most narrowly to bee lookt vnto. *Achans* theft may lie in one corner, *Iesabels* whoredome may keepe in another corner; *Belshazzers* drunkennesse may lodge in another corner; *Absolons* conspiracies may keepe in another corner. These, with a thousand more wickednesses, like so many dunghils, may be harboured within, and about the walls of this Citie, yet you ignorant of all, vnlesse you search more narrowly then we feare you doe concerning all.

Fouthly, Cities are in greatest dangers, for as the Fowler aimes at the head when hee intends to kill the Bird: so our Aduersaries aime at our Cities, when they intend to conquer our Countries, and that either by secret powdering, or cloaked flattering, intending neuer more mischiefe, then when they pretend most friendship. Awake therefore O you Magistrates, and wipe your eies O you Ministers of the Lord, that you may behold cleerely the wonderfull deformitie and abuse of our Citie. *Israels* second King, and first best King, hid not his eies from the violence and strife in the Citie, but confessed to the Lord, how he saw it all wheresoeuer it was committed, and will you maske your faces that you

3. Cities full of secret sinnes.

1. *Isa* 7.  
2. *King* 9 22.  
*Dan* 5.  
2. *Sam* 15.

4. Cities are in greatest danger.

*Psal* 55. 9.



Prou. 20. 8.

Job. 29. 8.

Job. 29. 17.

Prou. 30. 3. 5. 6.

Commonly  
called the Barr.

you may see none? *Salomon* tells vs, that a wise King sitteth upon the Throne, and chaseth euery one that is euill; yea, euen with his eies. *Iob*, who was a Magistrate, and a great Ruler in the Country where he liued, was so vigilant in his place, that the disordered young men durst not indure his sight, but hid themselves from his presence: for he brake the iaw of the vnrighteous, (of what state or degree soeuer) and pluck't the prey out of his teeth: As for vagabonds and vilde persons, they were compelled to fly into the Wildernesse, and into darke and desolate places, they were chased forth from among men, they shouted at them, as at a Theefe, therefore they dwelt in clefts of riuers, in holes of the earth, and in rockes. You, my Lord, and the rest of the Gouvernors of of this honourable and famous Citie, giue me leaue to tell you one thing, and that the truth. I know you haue heard it, and am fully perswaded you know it, yet I cannot chuse but once more divulge it; namely, how that the safetie and prosperitie both of Church and Common-wealth, next vnder our good God, and our gracious King *James*, whose famous memory shall liue when he is dead, lieth in your carefull vigilancy. For as grasse cannot grow where feet often passe, so sinne dares not flow where your eies often glance: But as the Night-bird flies without feare, when once the Sunne declineth our Horizon; so iniquitie will domineere in our Citie, if your eies cease to looke abroad. When *Sampson* was asleepe hee was betraied; and if you slumber long, our Cities will be wasted. *Holofernes* in taking his rest when he should not, smarted, both he and his

his Army, when they would not; therefore take heede you giue not your eies to much sleepe, nor your eie-lids to much slumber. When you should be about the worke of the Lord, I meane, hewing downe those trees of sinnes with the sword of Iustice; that it may be said of you, as the Lord once said of the Church of *Ephesus*, *I know how thou canst not beare with them which are euill*: But if you doe contrarily, neglecting the place wherein the Lord hath set you, it will not onely bee your owne blot, the poison of your family, the bane of your posteritie; but also the vtter disgrace, ruine, and ouerthrow of our whole Land.

Ap. 3. 2.

As I remember you command lights to be hung forth in darke nights, that the feet of Passengers may be kept from stumbling, and strangers to be guided in the way: shall I say you doe well in so doing? yes, and very well, else should I wrong your care. But I could wish, that the same Lanthornes might bee lights to guide your feet into the secret corners of our Citie more oftner then they doe: I need not then shew you what there you should finde. For I am perswaded, you would say with the Queene of *Sheba*; The one halfe of what I now see, was neuer told me by the Ministers of the Lord. For it is impossible that our tongues should vnfold so fully the enormities of this great Citie, as your eies may discern them: If I should aske you that question, which once the Lord did aske our daily Watchman, *Custos quid de nocte? Watch-man, what seest thou by night?* So my Lord, what see you in London by night? it may be nothing: why so? because you

1 King. 10. 7.

Esa. 21. 11.



are then at rest, when you should bee at the greatest labour. Doe you not see Adulterers & Adulteresses together? Doe you not see how they strue to make one another drunke, that they may cheat & couzen them of their patrimony? Do you not see reuelling, dauncing, and banquetting till midnight? Doe you not see carding, dicing, drinking, and swearing all night? Doe you not see how the *Iesabellicall* dames bake painting on their faces in the night, that they may allure men vnto vanitie in the day with their deceiueable beauty? Doe you not see Masse-priests as ordinary in the streets as Ministers? Doe you not see the Theefe stealing, the Murderer stabbing, Couzners cheating, the Prodigall wasting, the profane spending, and conspiracy following their businesse very closely? What shall I say? me thinkes, if your eies were not too much blinded, you might see those euery night in their cups and iollitie, which scarce the Sunne sees in a moneth together, nor they the in-side of a Church or good booke in a twelue-moneth together. The Deuill sees all this, & laughs at it; if you see it not to amend it, God one day will see to punish it, both in you and them: In you, for winking at it; in them, for committing of it. But what auaieth it mee to speake of these things? this Pulpit hath sounded with these exclamations many times in your eares; but I feare all in vaine, because I see so little reformation. You are lulled so fast asleepe in the cradle of securitie, that it is almost as easie for vs to raise *LAZARUS* from the grate, who hath beene dead foure daies, as to open your eies to behold the sinnes of this Citie, with a purpose to punish

punish them: me thinkes you haue eies, Why doe you not vse them in the work of the Lord? God and Nature hath made them round like a ball, thereby intimating, that you should looke euery way; not onely before you, but also of each side, and lest any thing should be amisse behinde, Nature hath giuen your necke motion, so that the head may turne to fix the eie vpon any object, as well behinde as before. Also, the eie stands not out, but in the head; for it doth not appeare so farre forth, as the nose or lips of a man: but it is placed in a deepe hole, as water in a Fountaine, and also hath a lid to couer it, and a brow to shelter it: thereby noting to vs, that the eie must be preserued & not blinded with gifts, or sinister respects. I am not ignorant of the veiles or couerings that may hinder your eies from beholding the enormities of this Citie: I will not tax you with any, only I will shew you them, that when you see them, you may examine your selues concerning them.

The first is Ignorance ( which is the ground of all Errors, and not the mother of Deuotion, as the aduersary teacheth ) yet not of God, nor of his truth. For that you cannot, nay I dare boldly say, bee not ignorant of. Your knowledge is great, yea wonderfull great in this respect, farre exceeding all other Nations, the Lord make it as good as great. But the ignorance I speake of, is of the vices and sinnes of this Citie; for surely if you knew them, your eies could not bee restrained from beholding them, that your hearts might the more be encouraged to punish them. Yet why doe I say you are ignorant of these things? Me thinkes it is impossible:

Veiles which hinder the eies of Gouvernors, from beholding a Cities enormities.

1. Veile, is ignorance of the Cities vices.



you are not *Strangers in Israel*, but borne and bred where these things haue lodged. Were you therefore as deafe as an adder, your eares could not chuse but tingle long agoe with these reports; if they haue not now, God grant they may, and not onely now, but euery day till a reformation be made.

2. Veile, stupi-  
ditie.

The second veile or couering is stupiditie or blockishnesse, which is ingendred most commonly by gluttony and drunkenesse: for when a man is ouer-charged with Gods good Creatures, they doe so stupifie his nature, and dull his spirits for the time, that he is not fit for any action, either in his publike or priuate calling; *When the belly is full the bones would be at rest*, is the ancient Prouerbe; therefore so receiue the creatures of God, that by them you may the more cheerefully performe that worke, and execute that place whereunto the Lord hath called you. When the *Israelites* were full, they forgot that God that made them. When *Belsazer* was ouer-charged with Wine, his Kingdome might haue run at randome: And when the *Glutton* was cram'd with delicates, *Lazarus* was forgotten; most true therefore is this saying, That the body being ouer-charged, is not fit for any imployment: for the creatures of God being receiued immoderately, so stupifie and dull the whole Man, that it makes him forget both God and goodnesse, himselfe and others, life and death, heauen and hell, and all things else that is needfull for a Christian to ponder. But why doe I rest here, since *venter non habet aures*, the belly hath no eares; and what is spoken vnto it, is no more then stones cast against the wind, or men fighting

ting with the ayre. Passe we therefore from this second veile, and come we to the third.

The third veile or couering, is wallowing in delights and pleasures; as hawking, hunting, dicing, carding, bowling, shooting, drinking, sporting, with the like: not that I condemne the lawfull vse of lawfull things, but the abuse of them, as in vsing them at vnlawfull times and seasons, and vnlawfully. It was wel said by a good Diuine, that we must play no longer then we can pray. Can we pray an houre? then in lawfull exercises we may sport an houre; but if a minute wee cannot pray, we haue no libertie to spend a day, nor the least part of a day in any exercise whatsoeuer. When *Dina* went from praying to playing, she lost her virginity. When *Dauid* tooke libertie to sport with his neighbours Wife, hee brought Gods iudgements vpon his Kingdome. When *Sampson* lay bathing himselfe vpon the lap of his delights, hee was betraied into the hands of the *Philistines*: and when *Holofernes* was rauisht with conceit of pleasure he should enioy with *Iudith*, lost his head by the hand of *Iudith*. For neuer was there any that wallowed long in delights, but smarted soundly in the end. It is so thicke a veile, that no misery or mischief can be discerned (though neuer so neere) thorow it. *Dina* saw not *Sechem*, *Dauid* discerned not the sword, *Sampson* dream't not of the *Philistines*, nor *Holofernes* perceiued not the intent of *Iudith*: he that eates Hony, thinks not of the sting, because the sweetnesse delights his palat: and he that wallowes in delights and pleasures, thinkes *omnia bene*, all is well, because he enioyes his

3. Veile, is delights.

Gen. 34. 1. 2.

2 Sam. 11. 4. & 12. 10.

Judg. 16. 20.

Iudith 12. & 13 chap.



hearts desire : but as he that loiters when he should not, shall smart when he would not : so that Magistrate that beholds no iniquitie for delights and pleasure, shall one day feele much misery, and that beyond measure vnexpressible by the tongue of man.

4. Veile, is feare  
r cowardli-  
nesse.

The fourth veile or couer of the eie, is feare and timorousnesse, which we commonly call base cowardlinesse, when you would behold to punish, but dare not, because they are rich men, or great persons ; therefore if you should prie into their faults, they perhaps would sit vpon your skirts when you would receiue kindnesse of them. This veile is iust like the plastering of hypocrisie, or a strong man with a cowards heart, whose voice is euer, One good turne deserues another, or like the Theefe, Say nothing of me, and I will say nothing of thee ; or like the greedy Cormorant, whose onely aime is for his owne gaine, saying ; I am contented to passe by your offence, and to winke at this your fault, onely doe me such a courtesie when you goe vnto the Court. But know all you that harbour such intents within your breasts, that if you see and feare to strike, God will not feare to see you smitten, with all those plagues, woes and curses, threatened in his holy Word. What though they be your friends ? it is a happy losse to lose the friendship of man, to win the fauour of God. What though they may doe you a kindnesse ? God must doe you a greater, or good it had beene you had neuer beene borne. What though they may stand you in stead in time of extremitie ? God must stand you in more when

when the world forsakes you, or else woe bee to your soules in death and iudgement. What though they be great, and threaten to remember you? God is farre greater, and will not forget you, when the memoriall of them is rooted out of the earth; therefore plucke vp your courage, draw out your sword, cut downe iniquitie, wheresoeuer, whensoever, or in whomsoever you finde it. Stand not like that *Abomination of desolation*, mentioned by *Daniel*, neither passe by the enormities of this Citie, with those sugred words of *Elia*, *This ought not to bee so my sonnes*, this ought not to be so: but march fiercely like *Iehu*: threaten terribly with *Dauid*, *God doe so*, and more then so to the enemies of *Dauid*, if ought of *Nabals house* bee left untill the morning. Speake iternely with *Ioseph*, *By the life of Pharaoh you shall not goe hence, vnlesse your younger brother come*. So, take an holy oath, promise betwixt God and your soules, that wickednesse shall not goe vnpunished, vnlesse it speedily be amended; set alwaies before your eies this common, yet ancient verse:

*A Prince can haue no better part  
Then Foxes wit, and Lions hart.*

The fist veile or couering to the eie, is rashnesse, which is seene when you punish by striking and giuing sentence before you heare the defendant. The Prouerbe is, *One cause is good till the other be heard*; therefore as God hath giuen you two eares, you must heare both sides; I meane, as well the defendant as the plaintiffe, the witnesse, as the Iury. He that takes vp Iron, but afterwards findes Gold, flings

*Dan. 9. 27.  
Maib. 24. 15.*

*1 Sam. 25. 22.*

*Gen. 42. 15.*

*5. Veile, is rashnesse.*



flings by the worse and takes vp the better. Euen so, though you finde one cause good, but the other better, cleaue to the best; yet giue sentence vpon none, till their case be more clearer: for Iudgement rashly pronounced, many times causeth the innocent to bee punished, the offender cleared; if you therefore breake forth suddenly into any such passion, oh speedily recall that wicked affection, and suffer it not to rest within your breast.

6. Veile, is  
Idlenesse, and  
casting the  
charge vpon  
other.

The sixth and last veile or couering of the eie, is Idlenesse, which we commonly call sloth and lazineesse. Many Magistrates it may be, would willingly reforme the abuses of the Citie, but are loth to take the paines: for thus many a drowsie Magistrate confers with himselfe; To walke abroad in the night will breake my sleepe, disturbe my rest, indanger my body; going about the Citie will weary my limbs, trouble my braines, and moue my patience in beholding the wickednesse of the people: therefore, that my body may haue his ease and rest, I am willing to suffer the people to walke in their owne waies during my time: A yeare is not euer, for soone will that time be accomplished, and as for the people, they cannot grow much worse in so short a time; therefore hee that comes after shall take the paines for me. And thus through sloth, we poste our labour off from day to day, casting the burthen vpon other mens backs: so that ease and rest may bee had, let the Citie flow with iniquitie, till it sinke with *Abiram*, and burne with *Sodome*. Others there are, who thinke their places fully discharged, in authorising any seruant to see a reformation.

tion. But I tell you nay: for their labour cannot discharge your dutie, nor other mens paines your place. Know you not that seruants are idle, and as faine would haue ease and rest as you; but suppose they be not, yet soone eie blasted, for a vision of Angels will make them play bo-peepe; see, and not see; heare, and not heare. Will not *Judas* sell his Master for profit, much more your Honours for gaine? Will not *Gebesi* take a bribe behinde his Masters backe, yet shamelesly say; *Thy seruant hath bene no where*? Trust not therefore too much to their paines, but to your owne; for that which is done by your owne labour, is euer best, and will afford your soules in trouble the greatest rest. Thus briefly you see the veiles that may hinder from beholding the enormities of this Citie: search therefore your selues, whether these, or any of these bee as a couering to your eies, which if you finde, cast them away suddenly, not onely from the face, but from the heart. For if you solace your selues in these things, then sinne will be the sicknesse of our Citie, and your portion after this life everlasting misery.

The third roome in this Tabernacle or Branch of this body, doth liuely paint out to vs what Citie it was our Saviour thus beheld. The Text saith, it was *ηὴρὺσαλὴμ* the Citie. Should I therefore passe by this particle (*the*) I should suffer *Hierusalem* to lose her honour, though now her honour and happinesse be laid in the dust: For that Citie which is Christs Obiect at this time, was *Hierusalem*, a Citie once that shined as the starres in heauen, a Citie that overawed all the Cities in the world, and was the rod

Matth. 26.

2 King. 5.

The third roome of the second Tabernacle.

The Citie *Hierusalem* the Cesterne into which God poured his blessings, yet not answerable to his mercies.



Psal. 132. 13, 14

Psal. 48. 4, 5.

Gen. 14. 18.

Judg. 19. 10.

Peter Mar. in  
Com. vpon the  
2 Sam. 5. 6.

of Gods anger to smite the Nations withall. It was that Citie which God had chosen aboue all the Cities in the earth to dwell in. It was that Citie where the Throne of *Dauid* stood: It was that Citie where Gods worship was put, for there was the *Temple*, the *Altars*, the *Sacrifices*, the *Priests*, the *Arke of the Couenant*, the *Sanctum Sanctorum*: yea, what not, for all things that appertained to the worship and seruice of God, was onely found in her, and none else. It was that Citie that was called *holy*, counted glorious by all them that liued when she was in her glory, those that then saw her could not chuse but acknowledge as much, if euer they *numbred* her *Towers*, *considered* her *walls*, and *marked* her *bulwarks*. Should I make report at large of it, you would hardly beleene me: but I am sure, when the *Kings of the earth* were gathered together and saw it, they *maruelled*, were *astonished*, and *suddenly driuen backe*. Besides all this, it was a Citie of the greatest Antiquitie one of them in all the world: at first, it was called *Salem*, where *Melchisedeck* King thereof brought forth *Bread and Wine* to refresh *Abraham* and his Seruants, after he returned from the slaughter of his enemies. Afterwards it was possessed by the *Iebusites*, and by them named *Iebus*. Now *Peter Martyr* from both these names, *Iebus* and *Salem*, supposeth that by the change of a few letters, *Hierusalem* receiued her name. But whither doe I run, I come not to preach names, but doctrines to you; therefore in that it is said, he *beheld the Citie*, namely *Hierusalem*, aboue all the Cities in the world, this collection doth arise.

That

*That where much is bestowed, much is expected, the Lord had bestowed much vpon this Citie, and now doth expect much from this Citie, therfore it is said, he beheld (the) Citie.*

This they could not be ignorant of, for the Prophet *Esay* told them (many hundred yeares before this day) in a parable, that after the Lord had digged his vineyard, hedged it round about, and built a *Wine-presse* therein, he came to looke for *Grapes*, that is, for fruit, and that not for a handfull or two, but so much as would answer his paines and cost, not of any fruit, but true fruit; for there was *wilde Grapes* good store, yet they could not content the Lord, nor with-hold him from destroying this his vineyard. In the Booke of the *Canticles*, the Lord is said to goe downe into the garden of *Nuts*, to see the fruits of the Valley, and to see whether the *Vine* flourished, and the *Pomegranats* budded. For most certaine it is, that where the Lord hath bestowed many blessings, he expects much fruit and benefit. This Christ also told these *Jewes* in many parables, which are to bee seene to this day, & shall be in his Church to the end of the world: As first in the parable of a certaine *householder* which planted a vineyard, and built all things necessary thereunto, then let it out to husbandmen, and went (himselfe) into a farre Country: but when the time of fruit drew neere, he sent his seruants to the husbandmen, that they might receiue the fruits of it. Secondly, by the parable of the talents, for from him that had *five talents*, the owner expected ten; from him that had *two*, foure; and from him that had *one*, two; but from all some, according to

*Doctr.*

Where much bestowed, much expected.

*Esay 5. 2.*

*Vers. 5.*

*Cant. 6. 11.*

*Mat. 21. 33, 34.*

*Matth. 25. 14, 15, 16, & c.*



Luke 13. 6.

the measure they had receiued ; and if any failed, as one did, he was sure to be punished most seuerely for it. Thirdly, by the parable of the *Fig-tree*, which was *planted by a certaine man*, who afterward came and *sought for fruit*, and that not any fruit, but doubtlesse such fruit, as for qualitie and quantitie might be answerable to the labour and colt that he had bestowed vpon it. And no maruell, for nature teacheth this ; to expect much where they bestow much. The Vurer lookes for ten from the hundred, and a hundred from the thousand, if not more ; not alike from both ; but where is the greatest summe, there hee expects the greatest vse. The Merchant lookes for gaine from ventring a little, but for more if he venter much. The Husbandman plowes and sowes his ground, afterward expects a fruitfull harvest. The Gardiner dungs and prunes his trees, that thereby they may be the fruitfuller, and with plentie requite his paines. In a word, euery one in their seuerall labours, lookes that their cost and paines should bring forth profit, and that answerable ; for little, something ; for much, plentie ; but for all benefit. This the Lord speakes by the mouth of his holy Apostle, saying ; *Who planteth a Vineyard, and eateth not of the fruit thereof ? Or who feedeth a flocke, and eateth not of the milke of the flocke ?* This he propounds as a question to the *Corinths* by the mouth of his Apostle : Who doth these and these things, spending their money, time, and strength of body, but in hope to reape profit, and to taste of the sweetnesse of their labour ? (*q.d.*) Shew me but an example of one man that is so void of iudgement, and destitute

1. Cor. 9. 7.

defitute of vnderstanding, that can be contented to  
travell and take paines; wearying his body, spend-  
ing his time, wasting his substance, yet to looke  
for no gaine in the end, then will I be willing to de-  
part with the losse: but if you cannot shew me one  
man so ignorant or foolish, thinke then it is no cru-  
elty in me, to expect not onely my owne, but my  
owne with *advantage*. The earth was not created  
for it selfe, nor any other vnreasonable creature for  
his owne vse, but all for the good and benefit of  
man; the Sunne to light him, the Clouds to distill  
her dew vpon him, the Fire to warme him, the Wa-  
ter to wash him; the Fish of the Sea, the Fowles of  
the Aire, and the Beasts of the field to nourish and  
refreshe him, and all other creatures to be seruiceable  
vnto him. And was he created for no vse, but like  
the Hogge to deuoure all the Masse, and neuer to  
looke to the tree from whence it came? Surely no;  
for as all things was created for the vse and seruice  
of man, so man was created for the vse and seruice  
of God: not to liue as we list, like masterlesse curres  
that haue no owner, but to vse our talent to our ma-  
sters profit, and to spend our time and strength to  
honour and glorifie our God. Neither is it the end  
of our creation alone, but also of our election. For  
ye haue not chosen me, saith Christ, but I haue chosen  
you, and ordained you, that you should goe and bring  
forth fruit, and that your fruit should remaine: for  
euery branch in me that beareth not fruit, he taketh a-  
way. Neither is it the end of our creation and ele-  
ction alone, but also of Gods glory: for our light  
must so shine before men, that they may see our good  
works.

Matth. 25. 27.

Ioh. 15. 16.

Ves. 2.



works, and glorifie our Father which is in heauen. This then serues in the first place as a rod, to scourge two sorts of men and women withall: first, those that receiue much and returne nothing: secondly, those that receiue much, but returning nothing worthy of what they haue receiued. First, we haue a world of people that receiue Gods blessings, both temporall and spirituall, yet returne nothing at all; and they are either such as know not God, or such as know God, but forget both him and his gifts. First, they are such as know not God, and they are all those that ascribe whatsoeuer they doe enioy to fate and fortune: For many a man, if he be preserued from theeuers in his journey, and brought safe to his habitation againe; or if he be restored from a dangerous sicknesse to his former health, presently ascribes it vnto destiny, concluding with himselfe thus: It was my fortune to escape at this time from the hands of Robbers, or from my cruell sicknesse which brought me wonderfull low; for had it not beene my fortune, it had beene impossible to haue escap't those dangers that I was in; or by good fortune, such a man died and left me all his goods, or I got so much by such a venter beyond Seas. Thus we returne all to fate and fortune, but nothing to the Lord, who hath bestowed all, and lookes for all: and the reason is, because we know him not, or at the leastwise know him not to be such a God as is the giuer of all things; for *the foole hath said in his heart there is no God.* Secondly, they are such as forget God, and in forgetting him, forget that euer they receiued any thing from him, therefore cannot re-  
turne

turne any thing vnto him. If a man haue a friend which bestowes a great gift, he is thankfull so long as he remembers both gift and giuer; but if he forget either, it is impossible hee should returne any thing worthy of what he hath receiued. *Iudas* had great fauour shewed him, when the Lord passed by many, and chose him to be an Apostle; but this he soone forgot, which made him turne Traitor to his Lord. So these men, though they cannot but acknowledge God the Creator and Giuer of all at sometimes, yet soone doe they forget it againe, which makes them so to abuse what God hath bestowed in mercy vpon them. Many a man hath receiued wealth, and a large estate of earthly things, but hath forgotten how he receiued it of the Lord; and that moues him many times to spend so prodigally, to feed so gluttonously, to drinke so vn-satiably, to goe so proudly, and to liue so wantonly: whereas if he remembred both the Giuer and the gift, how he enioyes nothing but what hee hath receiued from the Lord, it would inforce him to returne the fruit of humilitie and thankfulness vnto him that hath beene so gracious vnto him: Others haue receiued honours, fauours, and great authoritie in this world; but it hath so puffed them vp, with disdain, ambition, and such aspiring thoughts, that they soone forget what they haue receiued, which makes them to peruert authoritie to iniustice, and to sell equitie and all conscience for Gold, as ordinarily as cattle are sold in Smith-field for gaine. Others haue receiued gifts and talents of great knowledge and deepe learning, by which they are able to  
diue



dive into the custome and practice of all ages past, and to doe good seruice in Church and Commonwealth: but many in forgetting the Giuer of that gift, doe either hide this talent in a Napkin, and doe no good, liuing as drones and vnprofitable members amongst vs, like fruitlesse trees, who neither will doe good themselues, nor suffer others that would during their life; or else they doe much hurt with their learning and knowledge, in opposing the truth, goodnesse, and good men, defending corruptions, maintaining erroneous opinions, making bridges to all Popery and prophanenesse, or else they draw away others to wickednesse by making filthy Poems, and such like. Thus while we know not God, or knowing him, soone forget both him and his gifts, it makes vs wee cannot returne any thing to him who hath giuen all things, vnlesse it be with the barren ground, thornes and thistles, or with the wicked *Jewes*, nothing but stones to cast both at him and his Prophets for all his mercies.

Secondly, those are to be reprov'd, that returne, but nothing answerable to what they haue receiued, and they be either such as make shew without substance, or such as haue substance but of no continuance. First, there are many that like the fruitlesse *Figge tree*, are full of leaues, that is, glorious in outward profession, full of good words, but void of good actions: and these are those that speake faire with their mouths, but dissemble in their hearts; that haue *Jacobs* voice, but *Esaus* hands; glister like gold, but being once tried at the touch-stone, are found nothing but Copper; they beare the title of hypocrites,

crites, hauing *Belials* heart, though the Saints countenance; glorious to the eye, like the Apples of *Sodom*, but crush't in the hand, fall to ashes; painted Sepulchers, but full of rottenesse and dead mens bones. O these are worse then those that returne nothing, and greater shall their condemnation be at last. Secondly, there is another sort which returne substance, but of no continuance, like the Summers fruit, no sooner ripe but rotten; or like *Aarons rod*, *will bud, blossome, beare fruit*; and more then it, wither, and all in one day. These we commonly call *Apostataes*, because they fall from the grace which they haue receiued; and like *Julian*, turne their backs vpon heauen, blaspheming him, whom once they praied vnto; one while with the *Iewes*, *Hosanna in the highest, blessed is he that commeth in the name of the Lord*; soone after straine their voice to another tune, *Crucifie him, crucifie him, his blood be vpon vs and our children*.

*Numb. 17. 8.*

*Mat. 11. 9.*

*Matt. 27. 25.*

Secondly, this serues for exhortation, lamentation, and consolation: First, for exhortation, to spur vs forward to all good actions and holy duties; not to be backward in returning, according to what we haue receiued; for if we haue much, God lookes for much; if little, for little; if nothing, for nothing: Hee requires not what hee hath not giuen, neither will hee reape where he hath not sowne: He expects not that from the Begger, which hee doth from the King; nor that from the Hand-maid, which he doth from the Mistris; but from euery man, woman and childe, according to what he hath bestowed vpon them. Doth any man looke for



*Math. 7. 16.**1 Cor. 15. 38.*

*Grapes of Thornes, or Figs of Thistles?* Surely no, neither did euer any reape Wheat where he sowed Barley: I meane, one graine in sowing cannot be conuerted to another in reaping; for euery *Graine beares his owne body*, and yeelds fruit according to his owne kinde. So euery Christian must be fruitfull, according to that measure which they haue receiued of the Lord. Hath he giuen thee wisdome, and that aboue others? O labour then, to be more wise in thy sayings, and discreet in thy doings then others: Hath he giuen thee riches and wealth, so that thou in meanes dost farre exceed thy neighbours? Then looke thou be more forward in hospitalitie and liberalitie then thy neighbours. Hath hee giuen thee strength and courage exceeding many that dwell neere thee? then thou must bee more forward to stand for the Gospell, and to defend thy King and Countrey then the weaker. Art thou a Childe or a Seruant? and hath God giuen thee a religious father and mother, or a religious master and mistresse? O then strue thou to out-strip many that want those helps which thou enioyest. Let not those that haue prophane Parents and wicked Gouvernors, be more forwarder in religion, more fuller of knowledge, more zealous for the Lord of Hosts, then thou that doest enioy the meanes and helps to spurre thee forward. For shame, let grace and goodnesse in thy breast aboue theirs appeare; suffer not those that haue no meanes, to come to heauen before thou that hast all meanes, lest the Saints and Angels shout at thee at thy arriual. If a foot-man and a horse-man should trauell to a Towne together, the foot-man with

with bolts vpon his legges, the horse-man free from any: were it not asham the foot-man should attaine his iournies end before the other? Surely yes: and well might all men imagine, that he either hath rid farre out of his way, or else spent his time very idly, that hauing such helps and meanes to hasten him, yet should be farre behinde him that hath no meanes, but rather pull-backs and hindrances to haue kept him from his iournies end: euen so it is a shame, nay, a farre greater shame for thee, that hast godly Parents and Gouvernors, to suffer those to out-strip thee in the way to heauen, that haue wicked Parents and Tutors. For they will not onely cease to spurre them forward to heare the Word, reade Sermons, receiue Sacraments, and the like, (which thy parents doth daily and houely animate thee vnto,) but also what in them lieth, will keepe, hinder, and draw them from hearing the Word, conferring with Saints, reading, praying, receiuing, and all other good and holy exercises: therefore as God hath blessed thee in this kinde aboue others, so labour to exceed others, that at the last day the Lord may finde a plentiful haruest in thy soule. Hath the Lord giuen thee a faithfull Minister, that is carefull in watching, diligent in feeding, painfull in teaching and instructing thy soule in the waies of godlinesse? Doth hee breake the bread of life early and late, preach in season and out of season, pray for thy good when thou art fast asleepe, and little thinkes of any good to thy owne selfe? Then see thou bee found holy in life and conuersation, gracious in all thy words and deeds, heavenly-minded in euery



Matth. 26. 24.

Matth. 25. 30.

Ez. 5. 1.

place, full of diuine knowledge and godlinesse. For if thou (that hast so much good teaching) haue not Faith for thy shield, the Word for thy sword, righteousness for thy breast-plate, Truth for thy girdle, the Gospell for thy shooes, Saluation for thy helmet, and Christ for thy Sauour; but still like the Papists remainest ignorant, then greater shall be thy damnation; for to whom much is giuen, much shall be required. In a word, looke whatsoeuer it is, that the Lord hath blessed thee with all about other men, see thou be found more fruitfull then other men; else as Iesus said of *Iudas*, *It had beene good for that man he had neuer beene borne*. So may I say to thee, it had beene good for thy soule thou hadst neuer beene made partaker, or once tasted those things, which thou in abundance hast enioyed; for those that haue receiued much at the hands of God, must not be like vnprofitable ground, receiuing much seed, but restoring no profit; much dunging, yet far from fructifying; lest to our soules terror and amazement, we heare that fearefull sentence; *Take the vnprofitable seruant, binde him hand and foot, and cast him into utter darknesse, where shall be weeping and gnashing of teeth for euermore*.

Secondly, this serues for lamentation; for if God require much where he hath bestowed much: who can refraine from teares, to see our land in generall, and almost euery man in particular, so fruitlesse and barren in goodnesse, notwithstanding all we haue receiued from the Lord? Hath not God planted vs his *Vineyard as on a fruitfull hill*? hath he not *hedged vs in on euery side with the shield of his protection*?  
hath

hath hee not gathered out the stones of Popery amongst vs, & planted vs in this fertile soile, as his choicest plants, seasoning our soules with his holy doctrine and heavenly Sacraments; watering vs with the dew of his holy Spirit, and hath built a Tower of excellent discipline amongst vs? Hath he not lightened our darknesse, heated our coldnesse, reuiued our drooping soules, reioyced our trembling hearts, and freed our languishing Spirits from sorrow? Hath hee not opened his house, *provided his meat, mingled his wine*, spread his table, sent forth his seruants in a plentifull manner, to call and inuite all those that *be weary and heauyladen*, and those that *be athirst, to come to the waters of comfort*, to buy and drinke without money, or monies worth? What shall I say? Hath hee dealt thus with any Nation? O no; neither haue the heathen knowledge of his Lawes. So gracious and bountifull, and bountifully gracious, hath hee bene to vs (and that not for *three yeares*, as to the *Fig-tree*; but threescore, with many yeares aduantage) that he may say, and say truly to vs, *What more could I haue done for you my people*, then what I haue not done? yet (for the generall) we are as backward and auerse to all goodnesse, as though we neuer had receiued any kindnesse; as far from godlinesse in our liues and conuersations, as though God had neuer bene preached amongst vs. He requires nothing for all his mercies but thankfulnessse, and that is the returne he demands for all his blessings: but we are worse then the ten Lepers, for one of them returned with praises in his mouth, and thanksgiuing in his heart, for the mercy he had

*Prou. 9. 5.*

*Matth. 11. 28.*

*Esa. 55. 1.*

*Luke 13. 7.*

*Esa. 5. 4.*

*Luke 17. 17.*



2 King 5. 15.

receiued of the Lord. But let the Lord bestow neuer so many blessings vpon vs, scarce one of an hundred will bestow thanks vnto him for it. It is a commendation that is giuen of the Dogge, that hee is *Fidelissimus Domino*, & *gratissimus*, most faithfull and gratefull to his master that maintaines him; for by night he will watch, ward, and diligently keepe his Masters house, and by day he will attend vpon his Master abroad; fight for him, and die for him too if need require. *Naaman the Syrian*, when hee was cured, would haue given the Prophet a reward, but we will not giue the Lord so much as thanks for all the fauours hee hath bestowed vpon vs: Gods mercies by vs are now forgotten, as though they had neuer beene. For who remembers the miraculous ouerthrow of that inuincible Nauy, in the yeare eightie eight? Who remembers the peaceable gouernment of *Queene Elizabeth*, (whose famous memory shall liue for euer?) Who remembers the peaceable entrance of his Maiestie into this Kingdome, when we had cause to feare the daies many hoped for? Who remembers the fift of Nouember, wherein wee had the greatest deliuerance that euer any Nation had, from that damned, deuillish, and hellish plot of Powder treason, inuented by the Devils eldest sonne the Pope and his followers? Who remembers our freedome from the plague, which wasted thousands, and ten thousands in our streets? Who remembers these I say, with thousands more of Gods mercies? Surely, surely, very few or none: and no maruell though those mercies that are past be forgotten, when mercies present are not

not remembred. Wee forget how the Lord hath dealt more fauourably with vs, then many; yea, then with all Nations round about vs. Wee see *no carrying into captiuitie, no complaining in our streets*: Our men are not killed, our Nobles are not wounded, our Women are not rauished, our Virgins are not defloured, our Infants are not tossed, our goods are not wasted, nor our Land nor Cities are ruinated. Wee heare not the noise of the Gun-shot, the clattering of Armour, the flashing of Swords, the grones of the wounded, nor that vnmercilesse proclamation, Kill, kill, and spare none, rip vp the Women, imbowell the aged, and dash the Infants vpon the stones. This, nor none of these doe wee heare, which our poore brethren haue felt a long time; yet we forget all. We haue forgotten how he hath kept vs from diseases, restored vs from sickness, and watcheth ouer vs all the day long. Wee haue forgotten how hee feeds vs, carrieth vs in his armes, saueth vs from danger, refresheth vs with sleepe, draweth the Curtaine of his loue about vs, watching our houses from fire, from robbers, and from ruine; nay more, haue we not forgotten that wonderfull redemption, wrought by the bloud of *Iesus Christ*, when we were vtterly lost? What shall I say? Sure we haue forgotten all, that makes vs so fruitlesse as we are; for could wee remember these things, and prize them according to their worth, our tongues could not bee kept from praising the Lord, nor our hearts bee kept from reioycing in God our Sauiour. O vngratefull *England*, and little deseruing *London*, that haue fed so long vpon all kinde

*Psal. 144. 14.*



kinde of Gods mercies, yet no fruitfuller in goodnesse to your God ! It makes my heart to bleed within my breast, to see thy rebellious and wicked practises, in swearing, lying, dancing, singing, carding, dicing, drinking, drabbing, as though thou didst intend to crucifie the Sonne of God againe. Is this the entertainment thou doest intend to afford Christ ? Wilt thou requite his loue with such churlish actions ? Shall this be all the fruit thou wilt afford to requite his paines ? Then shalt thou soone make him plucke vp his hedge, that is, take away his fauour, and lay thee open as a prey for all thy enemies to feed vpon thee; for to whom much is giuen, much is required.

Thirdly, this serues for comfort and consolation to all those that finde themselues fruitfull, though it be but in a little measure : for he that hath inabled thee to bring forth any, will (in his good time) so strengthen thee, that thou shalt bring forth more, holding fruitfull to the end: For they that are planted in the Courts of the Lord, shall bring forth much fruit in their old age : then shall all things prosper thou takest in hand ; for blessed shalt thou be in the Citie, blessed in the field, blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheepe : Blessed shall be thy basket and thy store, blessed shalt thou be when thou comest in, blessed shalt thou be when thou goest out ; and blessed from this time forth for euermore. Thus much shall suffice for the furnishing of our second Tabernacle.

Now we come to the last body or boule spring-  
ing

*Psal. 92. 13, 14.*

*Deut. 28. 2, 3, 4,  
5, 6, 7, 8.*

ing from this roote, or the third Tabernacle in our Text, which you heard in our diuision, was made in the forme of a solitary Closter, hung round with mourning, wherein we haue our Sauour Christ lamenting *ἐκλάουσιν ἱπταυτῇ*, and hee wept ouer it: it diuides it selfe according to the two former parts into three roomes or branches.

The first is the compassion it selfe: *fleuit*, wept.

The second is the person so passionate, Christ wept.

The third is the cause of his weeping, which as it may be gathered from the words following, is twofold.

*Tum propter mala culpa*, the euill of sinne committed by them.

*Tum propter mala pœna*, the euill of punishment which must be inflicted vpon them.

Begin we first with the compassion it selfe (*wept.*) Here is nothing but *lacrima & suspiria*, teares, sighs, sobs, and great sorrowes, deplorations, lamentations, yet all fit meditations for our soules at this time: for the life of our Sauour Christ was no other then the passage of *Jonathan and his Armour-bearer*, sharpe rockes on the one side, sharpe rockes on the other, with a very dangerous and infractious passage, flintie stones vnder him, briers and thornes on each side of him, mountaines, crags, and promontaries ouer him: *Sic petitur cælum*: so heauen must be caught or neuer, or else lost for euer. Hee wept, and in his weeping shed teares, which are the outward expresseion of sorrow and grieve: A man may couer sorow a long time by secret sobs and inward

K

groanes.

The third Tabernacle, like a solitary Closter, hath three roomes or things remarkable.

The 1. roome of the third Tabernacle is Compassion, he wept.

1 Sam. 14. 4.



*Lacrima contritionis.*

*Lacrima compassionis.*

*Lacrima deuotionis.*

*Gor. super Psal. in Psal. 137.*

*Heb. 9. 7.*

*Luke 23. 28.*

*Psalm. 119.*

groanes, but when teares breake from the eies, as water from the fountaine, it plainly demonstrateth to the view of all beholders, the wonderfull griefe conceiued in the weepers breast: for as fire smothering, will at last breake into a flame, so will a griued and an oppressed soule into teares, as heere our Saviour. But what teares were these our Saviour shed? Diuines doe make teares to be of diuers sorts, but I will onely follow *Goran*, as liking his distinction of teares best: for he in his Commentaries on the *Psalmes*, maketh mention of three sorts of teares. First, the teares of Contrition; secondly, the teares of Compassion; thirdly, the teares of Deuotion: The contrite teares, or teares of contrition, is either for sinne committed, or good duties omitted; but our Saviour neither committed euill, nor omitted good, therefore could not shed the teares of contrition. As for the teares of deuotion, or deuout teares, they are powred forth in holy and religious exercises; as praying, hearing, receiuing, conferring, or meditating, or because we are debarred from so doing. But these were not the teares which our Saviour powred forth at this time: I cannot deny but that at sometimes hee shed the teares of deuotion, for his praier was heard which he sent vp to his Father, *with strong cries and teares*, as the Apostle affirmeth, yet at this time there were no such teares: then as for the teares of compassion, they are either for the miseries of others, as those teares which the *Daughters of Hierusalem* shed when Christ went to be crucified, or else for the wickednesse of others: as those teares which *Lot* shed for *Sedome*, and *Dauid*

for

for his enemies: such were the teares of Christ, which here he shed for *Hiernsalem*.

The second branch of this body or boule, or roome in this Tabernacle, is the person weeping, which by our Text is found to be Christ; and that may make these teares of Christians the more to be lamented, of all the more to bee admired. Who doth not stand amazed when hee considers these teares, for they are not the teares of man, but of the Sonne of God: the more worthy the person is that weepeth, the more astonishment it strikes into the beholder. If a mortall King should shed teares, would it not cause wonder; yea, amazement, trembling, and feare, because wee should imagine that their teares doe proceed either from some great anger, or some great danger: much more may these teares astonish vs, because they proceed not from the eies of an earthly King, but from him that is *Rex cælorum & terræ*, the King of heaven and earth, euen Iesus Christ the eternall Sonne of God. The holy Prophet *David*, when hee did but consider how the Sea opened for *Israels* safetie, was so amazed, that out of the astonishment of his soule hee cries out, saying; *What ailed thee, O Sea, that thou fleddest, thou Iordan, that thou wast drinen backe?* How much more may we out of the amazement of our soules cry (now we see not onely the Sea to open, but the blessed Sonne of God distilling abundant of teares from his faire eies vpon his tender cheekes:) What aileth thee, O thou Iesus, that thou so weepest? Thou blessed Saviour of mankind, that teares run so fast from thy vnspotted eies? Dost thou so

K 2

weepe

The second thing in the third Tabernacle, is the person weeping, Christ.

*Psal.* 114. 5.



weepe for those that laugh at thee? yea, dost thou shed teares for those that neither will, nor can weepe for themselves? Are our sinnes so piercing to thy soule so pleasant to vs? doth our wickednesse wring groanes, sighes, sobs, and brinish teares from thy faire eyes; nay, bloud from thy most tender heart, and cannot we shed one teare for our selues? Then hard is our hearts, and miserable our case.

Oh my deare Brethren and louing Countrey-men, know this one thing; how that it was not another wept for him; that he could not endure, (*Daughters of Hierusalem, weep not for mee, but for your selues*) but he for others, though he neuer deserved to shed one teare, yet ceaseth not to powre forth rivers of teares for this hard-hearted Nation. For my Text tells me, that *He wept*, not an Angell, a Saint, or a Sinner, but *He*; yea, euen *He*; *He* that was all one with the father; *He* that was full of glory and might, *He* that was promised to our first Parents in Paradice; *He* that was *conceiued by the holy Ghost*, and *borne of the Virgin Marie*; *Hee* that at his birth troubled *Herod* and all *Hierusalem*; *He* that was exiled into *Egypt*, and there obscurely kept in the Cottage of a poore foster-father; *He* that was transported and tempted by Satan; *He* that was derided of his kindred, and blasphemously traduced of the *Jewes*; *Hee* that by the words of his mouth stilled the *raging of the Sea*, the ruffling of the *winds*, and the madnesse of his *people*; *He* that caused the *Fish* to bring him money from the bottome of the *Sea*; *He* that fed *five thousands* with *five loaves* and *two small fishes*; *Hee* that made the *Blinde* to see, the *deafe*

Luke 23. 28.

Heb. 1. 6. & 10.

Gen. 3. 15.

Luke 1. 35.

Matth. 2. 3.

Matth. 2. 13.

Matth. 4. 1.

Matth. 8. 26. &

Psal. 65. 7.

Matth. 17. 27.

Matth. 14. 19.

Iohn 9. 1.

deafe to heare, the lame to goe; Hee that cleansed the Lepers; cured the diseased, and raised the dead from the graue; Hee that made the Devils to cry, What haue we to doe with thee, Iesus thou Sonne of David? Art thou come to torment vs before the time? He that receiued this testimony three times from God the Father: This is my beloued Sonne, in whom onely I am well pleased; He that did all things well, and neuer any euill, neither to God nor man. It is He that wept in this my Text, and none but he: He, euen Iesus Christ, the Sauour and Redeemer of the world, the Parragon and Prince of Prophets; the true Messias, the Fathers ioy, the Angels blisse, heauens beautie, the glorie of Israel, the light of the Gentiles, the worlds Sauour prefigured in the Law, fore-told by the Prophets, and exhibited in the Gospell. It was He that wept: from whence we might draw many conclusions, I will but point at them at this time; yet promising to all those that affects goodnesse to inlarge them according to their worthinesse, if strength of body permit hereafter.

First, in that he wept it shewes vs, how He was true man, consisting of soule and body, as all other men do, yet not sinfull man: for he was like to vs in all things, sinne onely excepted, neither are we so to take our Sauour, as no more but man: for though hee were man, yet he was more then man, hauing the diuine Nature, hypostatically vnitd to the humane; so that hee rested not God alone, nor man alone, but God-man, and Man-God; perfect God, begotten of his Father; perfect Man, borne of his Mother.

Secondly, in that he wept, he shewes vs how that

K 3

great

Mark 7. 34.  
Matth. 11. 5.  
Iohn 11. 44.  
Matth 8. 29.  
Matth. 3. 17.  
Matth. 17. 5.  
Iohn 12. 28, 29.

Luke 2. 32.

Christ wept,  
therefore  
1. Man.  
Heb. 2. 17. & 4.  
15.

2. Great his affection towards man.



*great is his affection towards mankinde*: the affection of a Father to his childe, or of a Mother to the fruit of her owne wombe, is nothing in respect of the Lords affection towards Man: for had he not affected vs, he would neuer haue died for vs, but he did not onely weepe, but die for our sinnes, therefore needs must we conclude, his affection was great vnto our soules.

3. Christ not delighted in the destruction of his enemies.

Thirdly, in that he wept, it shewes vs how *that he was no whit delighted in the destruction of his enemies.*

Though man reioyce at their enemies ruines, either in body, goods, or name, making that day (though a day of fasting) a day of feasting, when tidings is brought of the subuersion, ruine, and desolation, of those whom they affect not; yet it is not so with our Sauour, for he fore-seeing their desolation, wrung from his eies abundant teares of compassion.

4. Greatly delighted in the conuersion of man.

Fourthly, in that he wept, it shewes vs, *That he is greatly delighted in the conuersion of others*; that weeps so bitterly at the *subuersion* of others; for he is the louing Father that euer is ready to receiue his prodigall children, at what time soeuer they doe repent them of their sins from the bottome of their hearts, and that not with grudging, but with delight; for so greatly is he reioyced when wee forsake our sins, as that he counts nothing too deare for our soules. If we be naked, he brings a robe to couer vs; if we be hungry, he killeth the fat Calfe to feed vs; and if not married to the flesh, world, nor deuill, hee brings a Ring to wed vs; for if hee mourne for man when man was dead and lost, how greatly will he reioyce at man when man is liuing found.

Ezek. 18. 17.

Luke 15. 12, 23.

Fifty,

Fiftly, in that *he wept*, and that when the people cut downe the branches of the trees, spreading their garments in the way, euery one crying with a ioyfull acclamation, *Hosanna in the highest, blessed is hee that commeth in the name of the Lord*. We learne that which *Ludolphus* doth obserue, *That worldly pompe and applause should be mixed with teares*: For though it were neuer so great, it cannot alwaies free from sorrow, especially if wee belong vnto God. I know the wicked will and can shift off their sorrow, with the Viall, Harpe, Lute, or singing to the tune of the Organs. *Pompilius* writes Epistles to *Tullie*, thinking to rid away his sorrow by reading. *Antimachus* makes verses, thinking to rid away his sorrowes by riming. *Archilochus* calls for Wine, thinking to to rid away his sorrow by drinking. *Saul* calls for Musicke, thinking to rid away his sorrow by playing. Some call for cards and dice, thinking to rid away their sorrow by gaming; but alas, all in vaine: for neither the world nor any thing in the world; can free vs alwaies from sorrow, especially if we belong to the Lord, for *Quid ad nos consolatio mundi*, What doe the pleasures of the world belong to vs: for the world is but *spuma, fumus, somnium*, a froth, a smoake, a dreame: a froth, because it puffeth vp; a smoake, because it maketh blinde; a dreame, because it vanisheth away. Yea, as a good Diuine saies, it is Vices Nurse, Natures step-mother, Vertues murtherer, Thefts refuge, Woredomes pander, *Sodomes* fruit, Crocodils teares, a Syrens song; yea, as *Philo* calleth it *Γλυκυπικρον*, a bitter sweet; pleasure is a spurre, riches a thorne, honor a blast, life a flower, glory

5 Worldly pompe would be mixed with teares.

*Ludolphus de imitat. vite Christi. par. 2. cap. 28.*

*Pompilius to Tully.*

*Antimachus.*

*Archilochus.*

*1 Sam. 16. 22, 23*

*Martia Episc.*



Ap. 18. 9.

2 King. 18. 21.

6. Cities are  
chiefly to be  
lamented.

Causes of  
Christs wee-  
ping ouer Hie-  
rusalem.

1. Cause was  
propter mala  
culpa, their  
sins.

glory a feather, beautie a fancy, ioy a frenzy, and all things in the world but like the Booke in the *Revelation*, sweet in the mouth, bitter in the belly; or like the reeds in *Egypt*, which doth not onely breake in peeces when it is *leaned on*; but in breaking, flieth in splinters, to the *piercing of the hands* of him that trusted to it; or like a draught of cold water, drunke vp by him that is heated with the violence of a burning Feauer, which allaieth the heat, during the continuance of drinking; but scarcely is the Cup gone from his mouth, before he feeleth an increase of his boiling drought; or like money taken vp from the chest of the *Vsurer*, which will stop a gap for the present, but afterwards make the wound the deeper.

Sixthly & lastly, in that *He wept*, and ouer *Hierusalem*, the *usurancie* of the *Iewes*, the same Citie that he drew neere vnto, and euen now beheld, We learne, *That Cities ought chiefly to be lamented*: These things we might handle at large, but lest your patience should be vrged, my weak body too much strained, and all our memories ouer charged, I cease the prosecution till some other occasion: in the meane while I referre these heads to your godly meditations; and for a conclusion, will onely speake a word or two of the cause of these reares, which is twofold. First, *Propter mala culpa*, the euill of sinne committed by them. Secondly, *Propter mala pena*, the euill of punishment that was to be inflicted vpon them.

First, *Propter mala culpa*, the euill of sinne committed by them. This was the greatest cause that produ-

produceth our Sauours teares ; for *non ruinam lapidum, sed hominum vanitatem*, saies Royard in his *Possils* : He wept not so much for the ruine of the City, as the vanitie of the people. Neuer did the nailes so wound him, nor the speares so gore him, as their sinnes did pierce him. Neuer was the gall so bitter to his taste, nor the thornes so pricking to his touch, as their sinnes was offensive to his soule : Neuer was their fists so smarting to his cheekes, nor their spittle so loathsome to his face, as their sinnes were hateful to his heart : Neuer was their flouts so hurtfull to his name, nor the Crosse so tormenting to his nature, as their sinnes were burdensome to his body and soule : for so heavy a weight was their sinnes to him, that it did not onely make him pray once, twice, and thrice, nor to sweat, and that in a cold winters night, water and bloud, nor to complaine, *I thirst*, but to cry, and that with such a lamentable cry, as made both heauen and earth to stand amazed, the Sunne to hide his face, as not daring to behold the Sonne of God in such a case as he was in, when he cried, *Eli Eli lama sabachthani*, My God, my God, *why hast thou forsaken me*. Blame not therefore our Sauour to weepe, since sinne is so tormenting to his soule. Of old the Lord complaineth by the mouth of his holy Prophet ; That he was pressed under their sinnes as a Cart is pressed with sheaves, which Saint Hierom thus glosseth, *As a Cart laden with hay or stubble, maketh a noise, soundeth out, and howleth, so I howle and cry under your sinnes*, saith the Lord ; euen *shriking* as sometimes a cart doth : and no maruell, for their sinnes were not few, but many ; yea,

L

more

Roy. Poss.

Matth. 26. 44.

Luke 22. 44.

Lib. 19.

Amos 2. 13.



*Zephon. 1. 4.*  
*Zephon. 1. 5. &*  
*Ier. 5. 7.*  
*Ier. 17. 21.*  
*Ier. 6. 14.*  
*Ier. 5. 3.*  
*Ier. 6. 13.*  
*Amos 6. 6.*  
*Es. y 3. 16, & 6.*  
*Ier. 9. 5.*  
*Ez. 4. 6. 9. & 16.*  
*Esa. 5.*  
*Iere. 17. 25.*

Our finnes as  
 well as Hieru-  
 salems, draw  
 teares from  
 Christs cies.

*Es. 53. 4, 5.*

more then can bee numbred by any Arithmetician,  
 and greater then can be measured by any Geome-  
 trician. I will not now stand to tell you of their *Ido-*  
*latry*, nor of their *swearing and forswearing*, nor of  
 their profaning the Lords *Saboth*, nor of their *false*  
*teachers*, nor of their *contempt of Gods word*, nor of  
 their *Covetousnesse*, nor of their *floth and drunken-*  
*nesse*, nor of their *pride*, nor of their *deceit*, nor of  
 their *whoredome*, nor of their *unthankfulnesse*, nor of  
 their *waxing worse and worse* with many moe. All  
 which I will not spend time about, because I know  
 you haue heard them, and hope by frequent rea-  
 ding the Bible you know them, but needs it must  
 be granted, that since their finnes did so abound, it  
 was the cause that our Sauours teares did much  
 more abound.

And was it their finnes alone, that wrung these  
 teares from our blessed Sauours cies; alas no, sweet  
 Iesus, thou knowest it was ours as well as theirs:  
 for all thy labours, thy troubles, thy miseries, thy  
 griefes, thy sweatings, thy bleedings, and thy tor-  
 ments, which in the daies of thy flesh, from the first  
 houre of thy Natiuitie, to the last moment of thy  
 sufferings vpon the Crosse, was for our finnes, and  
 for our sakes: our finnes, I say, was the cause of all.  
*Esay* confessed it, saying; *Hee hath borne our griefes,*  
*and carried our sorrowes; hee was wounded for our*  
*transgression; he was bruized for our iniquities: the*  
*chastisement of our peace was upon him and with his*  
*stripes we are healed.* If there be euer an vnbeleuing  
*Iew* amongst vs, that should demand this vnseaso-  
 nable question: Why doth our Sauour weepe for  
 my

my sinnes? Hee hath his answer from these short Arguments following.

First, because it grieues the Father, offends his Maiestie, vexeth his holy Spirit of grace: Christ being one that loues the Father, cannot chuse but weepe at that which grieues and offends the Father.

Secondly, because it procureth punishment from the Father, either temporall or eternall; for *the reward of sinne is death*; Death in this life, and without a great repentance, eternall death in the life to come.

Thirdly, because it separates grace from the soule, and the soule from grace, & *God from the whole man*, for it is a high brazen wall, hindring our praiers from ascending to God, his graces from descending to vs.

Fourthly, because it reioyceth the Deuill, who is Christs greatest enemy, for sinne is meat and drinke to Satan. When any dances after his pipe, he is as greatly reioyced, as a man that hath taken many spoiles: if all this then bee true, as the Lord hee knowes it is too true, needs must it make Iesus to weepe, if either he respect God or loue man.

If this then be so, it may teach vs in the first place to take heed of sinne. O delight not in it, since it is an offence both to God and godly men: therefore detest it, and flie from it as from the Deuill, who is the Author of it; it is a fire and will burne thee; water, and will drowne thee; a nettle, and will sting thee; a sword, and will wound thee; poison, and will kill thee; and a Serpent, which will deuoure thee; kill it, or else it will kill thee; be a stranger to

Christ weeps for sinnes, because 1. they grieue God and his blessed Spirit.

2. Procure punishment. Rom. 6. 23.

3. Separate grace and God from man. Esay 59. 2.

4. Reioyce Satan.

1. Delight not in sinne.



Sinne to be  
nipped in the  
bud.

*Iud. 7. 1. & 8. 30*

*& 9. 1.*

*2. King. 11. 1.*

*2. Par. 22. 10.*

*Numb. 33. 55.*

*Iud. 2. 3.*

*Matth. 24. 2.*

*Dan. 4. 24, 27.*

it, it will be a stranger to thee; harbour it not to gain the world, to grieue Christ: but beat out the braines of these Babilonish children; for if they die thou maiest liue, but if they liue thou shalt die. As the reigne of *Abimelech* was the slaughter of *Gedeons* Sonnes; and the reigne of *Athaliah* was the overthrow of the Kings seed: so the reigne of our sinnes will be our destruction. Let vs therefore beat them downe betimes before they grow too head-strong, like an vnruely Mastiue Dogge tearing out their masters throat; the *Israelites* at first spared the *Canaanites*; afterwards when they would haue destroyed them they could not; but they became prickles in their eyes, and goads in their sides: Euen so will it bee with our sinnes, for if at first we spare them, in the end they will be vnresistable. Oh that wee could once liue to say of our sinnes, as Christ said of the Temple, *One stone shall not be left vpon another vncast downe*; so one sinne shall not be left vpon another vncast out of the heart. Then would they soone die in our liues and conuersations, but so long as we harbour them in the hidden man, so long will our liues bee corrupted, and our conuersations detested: let vs therefore bury our sinnes that they neuer be remembred; kill our sinnes, that their power against vs, neuer be lamented; cast out our sinnes as dung out of the Citie, that they neuer be respected: for as carrion causeth wormes, stinkes, and feedeth Fowles; so our sinnes causeth woes, and sorrowes, and feedeth the Deuill. O therefore *breake off your sinnes by repentance, breake off your iniquitie by returning to the Lord your God*. Nothing can stench

Christ

Christs teares, vnlesse we stop our sinnes; nothing can dry his cheekes, vnlesse wee wash our hearts; nothing can cleare his eies, vnlesse wee purge our soules; our singing Psalmes, hearing Sermons, receiuing Sacraments, reading Homilies, feeding the hungry, clothing the naked, visiting the sicke, building hospitals, repairing Churches, catechising families, nor all the glistring profession in the world can stop Christs teares, vnlesse wee make conscience of sinning. We must not be of *Abrahams* heart and *Belials* life, we may not beare the soule of *Dauid*, and the shewes of *Pharises*: Good King *Iosaphat* in aduenturing to goe like *Ahab*, had like to haue beene slaine for *Ahab*; so all those are in danger of destruction, that make a shew outwardly, but like *Sodoms* Apples are corrupted inwardly; for if those be in danger which are vpright in heart, & faile in act, how much more are they in danger that glister like Gold, but being toucht, are found Copper? I pray God our sinnes haue not wrung more teares from the eies of our Sauour then euer the *Iewes* sinnes did; I feare they haue, because I see the more his grace abounds, the more our sinnes abound; by how much the more mercifull God hath beene to vs, the more miscreants haue we beene towards him. *Tully* reporteth amongst all his wonders in Nature, that in one Country drought causeth dirt, and raine stirreth vp dust. Whether this be so or no, I stand not heare to proue; but this I know, that the abundance of Gods graces hath brought forth nothing, but abundance of sinnes: Iniquitie was neuer so rife, as since frequent preaching of the Gospell; yet the fault is not

The best actions, if sinne be not stopped, dry not Christs cheekes.

1 K<sup>ng</sup>. 22. 32.

Rom. 6. 3.

In agro Narnien-  
si siccitate lutum  
fieri (ex Plinio)  
imbre puluerem.  
That aboun-  
dance of grace  
should produce  
abundance of  
iniquitie is  
Christs greater  
griefe.



*Esay 1. 2.*

*Psal. 55. 12, 13,  
14.*

I meane Master  
Wood in his ser-  
mon at the  
Spittle on  
Wednesday in  
Easter weeke  
last, 1624.  
*Hosea 4. 2.*

*Cant. 6. 13.*

in the world, but in the Devill and our corrupt nature: God may call a Conuocation of heauen and earth together against vs, as sometimes hee did against his owne people the *Iewes*, saying; *Hearken, heauens, giue eare O earth, I haue nourished and brought vp children, but they haue rebelled against me: Had they beene my enemies that had done mee this dishonour, I could haue borne it; or had they beene my seruants, or the sonnes of Hagar that had magnified themselves against me, I could haue endured it, but it was Children, yea, euen my Children, Children of my owne education and bringing vp; those that were nurtured and instructed in my owne family, and that by my owne hand; it was they that rebelled against me; therefore hearken O heauens, and giue eare O earth.* Nay the Lord may take vp his owne complaint against this Citie, which you lately had sounded in your eares by a thundring Trumpet of the Lord: *There is no truth, nor mercy, nor knowledge of God in the Land: For by swearing, and lying, and killing, and stealing, and whoring, they breake out, and bloud toucheth bloud.* Are these things so, and doe they cause no teares? O yes! and shall bring iudgement too, if they be not amended. Our sweet Saviours patience shewes his desire of our amendment, if tongue or teares can procure it; besides, so great is his desire of our repentance, that hee useth a very patheticall perswasion to induce vs thereunto by the tongue of his blessed Spirit, recorded by *Solomon* in the Booke of the *Canticles*, saying; *Returne, returne, O Shulamite, returne, returne:* but alas, we cannot returne of our selues: being by nature

ture dead and lumpish ; euen like to a Coach-  
wheele, able to run no further then wee be drawne ;  
therefore let vs reply with the holy Prophet *Jeremy*,  
*Turne vs, O Lord, and we shall be turned ; conuert vs,*  
*and we shall be conuerted indeed.* Yea, let vs pray with  
Saint *Augustine*, *Damine da quod iubes, & iube quod*  
*vis, id est,* Lord giue vs abilitie to returne vnto thee,  
and then command vs to returne, or inable vs to  
doe what thou commandest, then command what  
thou wilt.

Secondly, if Christ weepe for our sinnes, we are  
taught to weepe for our owne. Wee must not be  
like stockes and stones that haue no sense nor feeling  
of our owne miserie ; neither must wee be like men  
dead, since wee make a shew of life : for if Christ  
weepe for vs, wee haue much more cause to weepe  
for our selues. It may be the worldling thinkes hee  
need not weepe, because Christ wept not for him-  
selfe, but for vs : For saith the carelesse Carnalist, If  
his blood be sufficient for my soule without mine,  
why not his teares for my sinnes without mine ?  
Thus to a desolute liuer, the teares of Christ are like  
*Mercuries* still-pipe, which plaied *Argus* his hundred  
eyes asleepe at once. But let me tell thee, O thou  
traytour to thy owne soule, though Christs blood  
be sufficient without thine, yet not his teares with-  
out thine. For when he shed his blood, it was to re-  
deeme thee from sinne, but when he sheds his teares,  
it is in seeing thee runne so fast to sinne ; therefore  
as it cost him both blood and teares to come to thee,  
so it must cost thee at the least many a shower of  
teares before thou canst come to him. Hee failed  
thorow

Man like a  
Coachwheele  
moues not to  
any grace if  
not drawne.  
*Ierc. 31. 18.*

*August.*

Seeing Christ  
weeps for ours,  
wee should  
weepe for our  
owne.

*Mercuries* still-  
pipe.

Our sins cost  
Christ both  
teares & blood,  
therefore we  
must at least  
shed teares for  
them.



*Psal. 6.  
Ion. 3. 6.  
Gen. 17.  
Esay 38. 14.  
Iob 3. 24.  
1 Sam. 1.  
Ier. 2. 13.  
Matth. 26. 75.  
Luke 7. 38.  
Act. 2. 37.  
Eccl. 16. 30.*

Christ did not  
stay in sighing,  
groaning, pray-  
ing, but also  
shed both  
teares & bloud.

Teares, griefes  
chiefe testimo-  
nie.

*Seneca.*  
Neither plea-  
sure nor profit,  
nor any thing  
in the world  
should hinder  
teares.

thorow the Sea of bloud to saue thy soule; thou must saile thorow the Sea of teares to win his fauour. If thou refuse to lanch forth into the Sea of Contrition in this world, thou shalt be drowned in the Ocean of perdition in the world to come; therefore to purge thy heart, to free thy soule, to winne Christs fauour, be not backward to weepe, but power forth teares with *Dauid*, apparell thy selfe in sackcloth with *Niniuy*, humble thy selfe to the ground with *Abraham*, mourne like a *Doue* with *Ezechia*, rore out thy griefe with *Iob*, powre forth thy soule with *Hanna*, rent thy heart with the penitent, lament thy sinnes with *Peter*, let sorrow bee thy feast with *Mary*, and cry out with the *Iewes* and *Iaylor*, Men and brethren, what shall we doe to be saued? It may be thou thinkes thou doest sorrow, but delude not thy soule; for euery groane, and sigh, and crying, Lord haue mercy vpon me, is no true sorrow: but grant it be, yet where are the teares? Christ did not sigh, groane, and pray for thee, then resting himselfe contented as if he had done sufficient, but as a man neuer satisfied in affection, was not contented till he had shed teares from his eies; nay, bloud from his heart for the sinnes of thy body and soule: therefore if thou thus truly sorrow, shew mee thy teares, for teares are griefes chiefe testimonies, the sorrow of the minde will soone bewray it selfe by the countenance of the man: if thou canst not weepe, then thou hast most reason to weepe, for there is no greater cause of sorrow ministred, then where teares are abolished. Doth the worlds pleasure or profit stop or hinder thee from penitentiall teares? Then call

to

to minde *Salomon* and *Christ*. *Salomon* who enioyed many things, yet said of all things in this world, *Vanitas vanitatum, & omnia vanitas*, Vanity of vanity, & all is but vanity. *Christ* who enioyed no thing of this worlds good, yet said; *What shal it profit a man to win the whole world, and lose his owne saule*. Let not therefore the world, nor any thing in the world withdraw thee from weeping for sinne, but rather lament the more: for the more thou weepst here, the more thou shalt reioyce hereafter. *Peter* whē he came to *Christ*, leapt into a Sea of waters; but when he went from *Christ*, leapt into a Sea of teares: our sins deserue as much; for a whole ocean of teares, will hardly rince our soules. *David*, though a man after Gods own heart, yet complaineth that he was like a *Pellican* in the wilderness, whose nature is euer to haue teares trickling downe her bill. For teares were his meat day and night, yea, he washed his bed, and watred his couch; nay, made it to swim with the teares of his complaint. *Iosiah* though he were a powerfull Prince ouer a great people, yet his heart melted like wax, and his eies weept bitterly, when he heard the words of the Law. Looke vpon *Iob*, that was the Mirror of patience, yet vpon the dunghil he sits weeping night & day, crying out most pittiously: *My sighings come before I eat, and my rotings are powred out like water*. Looke vpon holy *Jeremy*, you shall finde his eies casting forth riuers of teares. Looke vpon *Iona*, you shall finde him weeping at the bottome of the sea, and in the belly of hell. Looke vpon *Mary Magdalen*, you shall finde her weeping, and that in such excessive manner, that shee is able with teares to bathe the feet of *Christ*. In a word,

*Eccle. 1. 2.*

*Matth. 16. 26.*

*Psal. 6. 6.*

*2 King. 22. 19.*

*Iob 3. 24.*

*Lam. 3. 48.*

*Iona. 2. 2.*

*Luke 7. 38.*



None come to  
heaven with  
dry eies, at  
least not ha-  
uing a sorrow  
for not wee-  
ping.

*Rev. 21. 4.*

*Psal. 50. 22.*

view but any one of the Children of God, and tell me whether you finde them backward in weeping for sinne, yea or no? Can we finde none that ever came to heaven with dry eies, and shall wee thinke to come to heaven with a merry countenance? Surely no; for Christ is said in the *Revelation*, to *wipe away all teares from his childrens eies*. But how can he wipe them away from those that neuer either did, or sorrowed that they could not shed any? Awake therefore, O thou sinner, weepe and howle for the sinnes thou hast committed against God, against man, and against thine owne soules conscience, lest judgement *overtake thee, and there be none to helpe thee*; but away thou must to the graue, before thou hast repented.

Once there was a certaine King that neuer was seene to laugh or smile; In all places, amongst all persons, at all times, hee was very pensive and sad. His Queene being much grieved thereat, came to his Brother, requesting him to aske of the King, what was the cause of his continuall sadnesse. No sooner had this Noble man fulfilled this Princesse desire; but the King his Brother replied, I will tell thee next day; so he departed for that time. When the King perceiued he was gone, he went presently and caused a great deepe pit to be made, commanding his seruants to fill it halfe full with fire-coles; hauing so done, hee causeth an old rotten boord to be laid vpon it, and ouer the boord to hang a two-edged sword by a small threed, with the point downewards, and close by the pit to set a table full of all manner of dainty meats and delicious wines.

This

This being thus done, he commanded his Brother to be placed vpon that rotten boord, and foure men to stand round about him with drawne swords; one before, another behinde, a third on his left hand, a fourth on his right; also, he sent for Drums, Trumpets, and all other kinde of Musicke, which his Country afforded, to play, sing, and dance before his Brother. Then the King called vnto him, saying, Reioyce and be merry, O my Brother, eat, drinke, and laugh, for here is pleasant being: but he replied and said; O my Lord and King, how can I be merry, since I am in such danger on euery side; looking vnder me, I see coles of fire, and if I stirre, this rotten boord will breake, then shall I fall into the pit and be consumed to ashes. In looking vp, I see a sword right ouer me, which if it be but touched, fals downe and slaies me: In looking on either hand, behinde and before me, I see men stand with naked swords to take away my life. Since therefore I am in the midst of so many dangers, how can I eat drinke, or be merry? for these same sights doe turne my ioy into sorrow, and my laughing into lamenting. Then the King said, Looke how it is now with thee, so it is alwaies with me: for if I looke aboue mee, I see the great and dreadfull Iudge, to whom I must giue an account of all my thoughts, words and deeds, good or euill. If I looke vnder me, I see the endlesse torments of hell, wherein I shall be cast if I die in my sinnes. If I looke behinde me, I see all the sinnes that euer I haue committed, and the time which vnprofitably I haue spent. If I looke before me, I see my death euery day approach



Rom. 8. 21.

Psal. 7. 5.

ching neerer and neerer vnto my body. If I looke on my right hand, I see my conscience accusing me of all that I haue done, and left vndone in this world. And if I looke on my left hand, I see the creatures crying vengeance against me, because they *groaned vnder my iniquities*. Now therefore wonder not, hence-forward, why I cannot reioyce, but still mourne and weepe. O that all men could thus consider their estate, then should they finde small cause to reioyce at the world, or any thing in the world, but imploiment for *Argus* his eies, yet all little enough to weepe and shed teares for the miserable estate wherein wee stand by sinne: for these things are hidden from the worlds eie; they account their estate to be happy, blessing themselves in the abundance of their riches, and because they are not *afflicted like vnto other men*, they thinke of no better heaven then that which they enioy vpon earth. For *the Prince of this world* hath so blinded their minds, that they cannot discerne what is good for their soules.

Many times I mourne, as one who cannot otherwise chuse, to see the folly of this world, and what excuses the sonnes of men will make to free their eies from weeping, and that not onely of the profaner sort, but also of such as make great shew of Religion, in so much that now a daies true penitentiall teares is as rare to finde or see, (as the Proverbe is) a blacke Swan. Euery true teare in this age wherein wee liue, is a pearle in price, and a few of them is worth a Kings ransome. But where shall we finde them? In the Court? Alas no; there is pride

pride and vanitie, and hardly any roome for true penitentiall teares. Are they in the Citie? No; for there is swearing, lying, stealing, whoring, and breaking out, till bloud touch bloud; therefore there is hardly any roome for these true teares. Are they in the Innes of Court or Westminster Hall? Alas no; vnlesse it bee the poore Clients teares, who weeps more for the losse of his money amongst Lawyers, then for his soule by sinne: for there is delaying of Iudgement, demurring of Causes, and selling of Iustice, but no place for true teares. Are they in the Countrey? Surely no; for there is nothing but labouring day by day, weeke by weeke, and yeare by yeare, for the maintenance of the body, but neuer once dreaming of the good of the soule. Are they among the Gentry? No neither; vnlesse true teares consist in hawking, hunting, gaming, or feasting, which if they doe, God shall haue enough of that; but alas, these cannot wash the soule from sinne, or free the conscience of his burden, but rather bespot their soule more with sin, heaping fuel to the fire for their greater torments. Where then shall I finde true teares? Surely amongst the Clergie; for they bee the Priests of the Lord, and euer should be offering sacrifices, not onely of prayers, but also of teares, and that both for their owne sinnes, and the sinnes of the people: but with griefe I speake it, that few, if any, is there to be found; for they are growne so fat, that they can neither weepe for themselves, nor speake to instruct the people. What shall I now doe? Or whither shall I trauell to finde one cloth bedued with true teares? For

Teares for sin in this age, scarce any where to be seene in any estate generally.  
*Hosea. 4. 2.*  
Not in the Citie,  
Inns of Court.

Country.

Gentry.

Clergy.



since I finde them not in the Court, nor in the Citie, nor in Westminster Hall, nor in the Countrey, nor in the Gentry, nor in the Clergie, (I meane the generalitie of all these) whither will you then send me to finde this rare fountaine? I will command my Muses once more to goe abroad, to see if they can finde this cleansing riuer of *Jordan*, or bring me any tidings of the true Fullers earth: But whither? I haue searched all places, one onely excepted, therefore if they remaine not there, I boldly dare say, they haue no being in this land: and that place is *Babylon*, where the captiuated Israelites remaine, I meane, the afflicted, oppressed, and griued seruants of the Lord; whether it be in Court, or Citie, Westminster Hall, or Countrey, Gentry or Clergie, or any place else; there, and onely there is this precious water to bee found, and not else-where: for these people weepe sore in the night when they should take their rest, and their teares cease not trickling downe their cheekes, till the Lord returne with comfort to their soules. These weepe at the remembrance of *Sion*, and are wasted with sorrow, when they call to minde the dew of *Hermion* distilling vpon the Watch-tower of the Lord; therefore you that desire to drinke of these teares, resort with speed to these people, lest the Lord doe free them from the *Egypt* of this world, before wee haue learned to lament our sinnes.

Some there are that could finde in their hearts to weepe, yet dare not, and onely for feare of hurting the eye: But alas; this bucket will draw no water, nor this excuse free the sinner from sorrow. Christ had

Onely among  
the afflicted.

*Lam. 1. 2.*

*Psal. 137. 1.*

Excuse for not  
weeping.

had more walls to stop his passage to vs, and shall such a slender hedge keepe vs from drawing neere to him by repentance? Be it granted, that the teares hurt the eie; yet who will not hurt one member for the good of all, rather then to cherish that and in danger the whole body? *If thy eie offend thee, Christs counsell is, to plucke it out; for better it is to enter into heauen with one member lost, then into hell fire with all:* Be it therefore that it hurt the eie, yet if it hurt the eie naturall, it cures the eie spirituall, healeth the soule finally, and pleaseth God perpetually. Teares, as one Divine saith, are hot and moist; hot, to warme the cold conscience; moist, to mollifie the hard heart. They are salt and wet; salt, to season the soule; wet, to cleanse the conscience. They are bitter and sweet; bitter, to waine vs from the world, as Wormewood the Infant from the dug; sweet, to season all our sorrowes, and to turne them into ioyes. In a word, they are a sword, and a salve; a sword, to cut the soule from sinne; a salve, to cure and heale the soule againe: Feare not therefore to shed teares since they are of such qualitie; for if the world were truly perswaded of the benefit true teares doe bring, they would not bee hindered from weeping. Royard obserueth six properties of true teares.

First, they doe *Purgare*, purge the soule: for as raine distilling from the clouds clarifies the aire; so the teares of the penitent purifies the heart; it makes the tongue to pray, the tongue makes the heart to relent, the heart makes the man to repent, & repentance can neuer be begun, continued, and ended, with-

Matth. 5.29,30

Houle and lament.

The effects and nature of teares comparatively.

Plainly they are six.  
Roy. in Pist.



without many teares, which cannot cease till the heart be purged. I remember a certaine King had an Oxe-stall, which had not bene emptied of many yeares, at last was growne so foule, that it was thought men could hardly make it cleane in a life time: The King perceiuing that, presently considered, that if he could bring the River which ran hard by his house to runne thorow it, that then it would quickly be cleansed. No sooner was this thus conceived in his minde, but hee presently put it in practise, and at last with much labour and cost, brought the river to runne thorow the oxe-stall with a very swift current, which river in three daies cleansed that house, and carried all that filth away, which otherwise could hardly ever haue bene cleansed: even so that heart of ours, which would aske a like time to cleanse, by hearing, reading, praying, and receiuing, will in a short time be purged, if teares be but ioyned with these: for true teares runne with such a forceable current, that they will suffer no putrification to rest long in the heart vncarried away; as *Peter, David, Marie Magdalen*, with many more, can witnesse.

Secondly, they doe *illuminate*, open the eies; for true penitentiall teares are as a soveraigne salve, making the stiffe lid pliable, and will eat out the web that hinders the sight of Mercy: for Mercy is obscured where the eie is veiled, and the eie is veiled where sinne reigneth: but as the raine powring from the Clouds, clarifies the aire, and alaieth the dust, by which a man may see farre, both forward and upwards; even so true teares alaieth the dust of sinne, and

and that mist of despaire inabling a man to see farre into Gods wonderfull mercies promised in Christ to his soule.

Thirdly, they do *Corroborare*, strengthen the man: for these teares doe inable a Christian to incounter with Satan, and to wrestle with Christ; nay, to conquer Satan, and to overcome Christ. First, they doe conquer Satan: witnesse our Sauour; who by strong cries and teares, receiued strength from God his Father, to vanquish Satan, Death and Hell; for hee triumphed ouer them all vpon the Chariot of his Crosse. Secondly, they overcome Christ: witnesse *Iacob*; who by weeping and praying had power ouer the Angell, for as the dew of the Lord maketh *Israel* to grow as the Lilly, and to fasten his roots as the trees of *Lebanon*: so will true teares make a man strong in the Lord.

Fourthly, they do *Latificare*, reioyce the soule, and that both by making it fruitfull & acceptable to the Lord. First, by making it fruitfull; for as the water which falls from heauen, nourishes the earth, comforteth the dry ground, making it able to send forth fruit which reioyceth the heart of the sower; euen so, true teares causeth the heart to send forth much good, which will reioyce the man in the Winter of aduersitie, and temptation. Secondly, it maketh a man acceptable in the sight of the Lord: witnesse *Maries* teares, which presented her to Christ before all *Marthaes* dainties could her selfe; besides, they bring a blessing, and a ioyfull haruest; a blessing, For blessed are those that weepe, they shall be comforted; a ioyfull haruest, For they that sow in teares, shall reape in ioy.

N

Fifthly,

Heb. 12. 4. & 34. 6.

Matth. 5. 4.  
Psal. 126. 5.



Fiftly, they doe *Elevare*, lift vp, for as *Noes* Arke, the more the water increased, the more it was elevated: euen so, the more that teares abound, the more is the heart raised, and the affection set vpon God.

Sixthly and lastly, they doe *Impetrare quicquid vult*, obtaine whatsoeuer good a man would at the hands of God: witnesse *Hezekia*, vpon whose teares the Lord delaies not to send vnto him the Prophet *Esay* to remoue his feare, and assure him of his desired wishes. And *Dauid* in danger of death and in doubt of falling, comming to the Lord with teares in his eies, was freed from the one, and stood upright vpon the other; so that his soule returned to that rest for which it longed.

*Doctr.*

Christ weeping  
for our finnes,  
not his owne,  
we should weep  
for others sins.

Thirdly, if Christ weepe for our finnes, wee are taught to weepe one for another. It is a dutie of loue that Christians owe, to weepe one for another: If they were to loue none but themselues, then were they to shed teares for none but themselues. But we are commanded to loue our neighbours as our selues, therefore must weepe for other as for our selues. It hath beene the practise of Gods Church from the beginning, and ought not to be left in the declining age. The ancient custome of the *Jewes* (which still they doe retaine) was to rent their clothes at any blasphemy spoken by others. *Jeremy* when he saw the wickednesse of his people, was vexed, therefore wished, *O that my head were a Well of water, and my eies a fountaine of teares, that I might weep night and day for the slaine of the Daughter of my people.* This did *Lor* for *Sodom*, and *Danid* was

*Ier. 3. 21. & 9. 1.*

*2 Pet. 2. 7, 8.*

nowhit behinde any, when his eies *powred out rivers of teares*, because men would not keepe the law of his God: Shall such affection be found in Gods ancient people, and we to sauaour neuer a whit thereof? If our friends depart from vs, or die with vs, we can weep and mourne as fast as any; but if we see a neighbour or a brother wedded to wickednesse, and sunk almost past recouery into sinne, we neuer mourne, nor shew any dislike, but salue it vp with *humanum est*: so that for a young man to sinne, is but a tricke of youth; for an old man, but an infirmitie of age; and in none at any time as it should be lamented. Children are suffered to be wanton, because their yeares are tender; youth is permitted to bee licentious, because their age is lustie; rich men are moued with vanitie, because it is their portion; poore men are custumed with folly, because they liue in want; old men are drowned in superstition, because they are neere their graues; women are wanton, because they be beautifull, and all are sinfull, yet by few or none lamented: nay, are they not reioyced at, and in these times made the principall cause to moue laughter? for if any man fall dangerously into sinne, especially the childe of God, either by infirmitie, blindnesse, or being overtaken on a sudden by Satan, the world then flings away jeering, as having caught what of long time they warcht for: then with a ioyfull countenance they vaunt abroad, the whole, nay, more then the whole fall or failing of this poore childe of God, divulging to as many as they see, or at leastwise know, the time, the place, and the manner of that sinne which was committed by such

*Psal. 119. 130.*

Others sins not to be salued, but sorrowed for.

Sinnes now moue not mourning but mirth or mockings, especially the failings of Gods children.



1 Sam. 17. 52.

Cato.

Job. 15. 16.

Satans greatest  
solace is to see  
men sinning.

Our hearts  
should smite  
vs when wee  
see another  
sinne.

*Pia est illa tri-  
stitia alienis vi-  
tijs ingemiscere,  
non adhaerere:  
contristari, non  
implicari: dolore  
contrahi, non at-  
trahi. August.  
Ser. homil. de  
resurrectione  
Dom.*

a person: for as the *Israelites reioyced at the fall of Goliath*, so doth the world at the failings of the Saints of God. *Cato*, that graue Senator of *Rome*, was neuer seene to laugh but once, and that was, when he espied out of his window an Asse eating of Thistles; wondring why that beast should take pleasure in pricks, that should haue beene spurres to haue made him to take paines: So wee when wee see our brethren eating vp sinnes like bread, and drinking vp iniquitie like water, rather laugh with *Democritus* at their folly, then with *Heracitus* lament their faults. I tell you brethren, there is no greater signe of a reprobate, then to laugh at sinne and Sinners: for hee that can make wickednesse his chiefeest pastime, and the faults of others his greatest ioy, is iust like to Satan our greatest enemy, who reioyceth at nothing more then when men commit sinne: Therefore when thou seest sinne in any, be it in thy wife, children, friends, seruants, or enemies; take heed thou reioyce not at it, but weepe and mourne for it: present not *Omnia bene*, all is well: For any man being fallen into sinne, is in a very miserable case till hee returne vnto the Lord by true repentance; wherefore let thy heart smite thee when thou seest thy brother sleeping in the bed of sinne. For, *This is a godly sorrow to pitie mens finnes, and not to be polluted by them; so sorrow for them, and not sinke into them, to be drawne away in dolour, and not drawne away with delight.* Saint Bernard makes mention in one of his Homilies, of an old man, who when hee saw any man sinne, wept and lamented for him; being asked why he so grieved for others, answered:

Hodie

*Hodie ille, cras ego*; hee fell to day, I may fall to morrow. If we could but remember this, it would rather draw bloud from the heart then ioy, when we see a man fallen into sinne; therefore when thou seest a murdering *Caine*, a theeuish *Achan*, a lying *Gehezic*, an incestuous *Amnon*, a churlish *Nabal*, a resisting *Cora*, a filthy *Sodomite*, a murmuring *Israelite*, a rebellious *Abfolom*, an idolatrous *Ieroboam*, and an oppressing *Pharao*: a painted *Iefabel*, a blaspheming *Sennacherib*, a railing *Rabsachath*, a scoffing *Michal*, a spending *Prodigall*, a cursing *Shemei*, a proud *Herod*, a gluttonous *Diues*, a traiterous *Iudas*, an hypocriticall *Pharisee*, a wanton *Mary Magdalen*, an tyrannicall *Nero*, a bloody *Bonner*, and an Apostate *Iulian*, or any other sinner whatsoever, Oh weepe and lament for them, knowing not how soone God may with-draw his grace from thee, and suffer thee to fall as foule as any of them into the like sinnes! I conclude this point with that place of *Exechiel*, where the Lord commands a marke to be set vpon the foreheads of all those that mourne and cry for all the abominations done in the midst of *Hiernsalem* for their preservation: But to take notice of all those which did not onely laugh at sinne, but would not lament for sinne for their destruction: O therefore let vs with our louing Saniour, sorrow and grieue for our sinfull brethren, vsing all meanes to turne them from their wicked course of life; embracing the man, but hating his manners, rebuking him sharply for his great offence; for an open rebuke is better than a secret loue: then it may be, thou shalt pull his soule from Satan, which if thou canst but

Gen. 4.  
Ios. 7.  
2 King. 5.  
2 Sam. 13.  
1 Sam. 25.  
Numb. 16.  
Gen. 19.  
2 Sam. 15.  
1 King. 12. 28.  
Exod. 9.  
1 King. 21.  
Esty 37.  
2 Sam. 6.  
Luke 15.  
2 Sam. 17.  
Acts 12.  
Luke 16.  
Luke 22. 48.  
Matth. 23. 25.  
Luke 7. 37.

Ezek. 9. 4, 5.

Prov. 27. 5.



Gen. 45. 25.

2. Cause of  
Christs teares,  
was *Propter mala pœna*, the pu-  
nishment to  
which they  
were subiect.

Josephus.

Lament. 2. 20.  
Iere. 31. 15.

Matth. 2.

So doe, thou maiest sit downe with ioyfull *Jacob*  
when he heard of *Josephs* life; I haue enough, my sonne  
is lining.

Our last point is the second cause of Christs  
teares, which is *Propter mala pœna*, the euill of pu-  
nishment that was to be inflicted vpon them; for as  
God he saw, nay rather fore-saw from the Watch-  
tower of this Mount, the future temptations and  
vttter desolations both of Church and people, Ci-  
ties and Citizens, which whilest he beheld as God, he  
lamented as Man. Should I enter into their punish-  
ments, I should diue into an Ocean without bot-  
tome, and lose my selfe in a wildernesse of disaourse:  
therefore I refuse to tel you how the sword destroyed  
twenty thousand in one day, and how the *Edomites* let  
in by *Iebachanan*, slew eight thousand and five hundred  
of the meanest Citizens in one night. I will not re-  
late how the pestilence went thorow flitch, destroy-  
ing more then an hundred thousand during the sieges;  
neither wil I stand to shew you how the famine spar-  
red none, but made the Nobles to eat the leather of  
their Coaches as they rid, Ladies to scrape in dung-  
hills for their food, and many women to eat the fruit  
of their owne wombe, and children which were but a  
span long: as for Rats, Mice, Frogges, Snailes, and  
such like, they were no ordinary food in *Hierusalem*  
at this time, for vengeance did so stirre her within  
and without, that there was nothing but weeping,  
howling, and great lamentation. Not onely *Rachel*  
weeping for her children, but the children weeping  
for their parents, seruants for their Masters, and the  
poore for their maintainers. If a man at this time  
had

had beene in *Hierusalem*, his heart could not but haue melted, to haue seene the deaths of some, the cryings of others, and the miseries of all. For if he looke of one hand, hee might see men and women halfe dead, and halfe liuing, bathing themselves in one anothers wounds, crying out for some relenting hearted man to kill them out-right, and to rid them out of their lingring tormenting paine. If he looke on the other side, hee should see the sonnes, daughters, and seruants of the Elders thus gaine, crying vp and downe the Citie like mad men, with their eies and hands extended towards heauen, saying, Iustice Lord, Iustice Lord, Iustice vpon the vniust depriuers of our friends and maintainers. If he looke before him, hee should see the gray haire of the ancient lying vpon the pauements of the Citie, as if they had bin firewed with rushes. If he lookt behinde him, there he should see virgins lamenting the vntimely death of their Lovers: which way soeuer he had lookt at this time in *Hierusalems* misery, famine, death, and destruction, must needs be his object. But I cease to prosecute it largely, because it would be too tedious both to me that speake, and to you that heare; neither will I tell you of the ancient buildings, glorious Temples, and stately Palaces of *Dauid*, *Solomon*, and the rest of the ancient Kings of *Israel*, how they were all destroyed, and pulled downe to the ground, not hauing a stone left vpon a stone, according as our Saviour fore-told them; in so much as now we may say of *Hierusalem*, as one spake of *Priams* Towne; *Iam sages est, vbi Troia fuit*; Now is thare a Corne-field, which was erst called



Magistrates about to punish should contemplate the malefactors case, and temper mercy with Iustice.

Grego.

Sulpitius.

Bis.

Theodosius.

called *Troy*; so now is that a barren ground, and a mount of stones, which was earst called beautifull *Iherusalem*. All this, with a thousand times more our Saviour fore-saw, which whilst hee beheld it as God, lamented it as man. To draw towards an end, though there be no end in the matter it selfe, and to temper my speech according to the time: The residue belongs to all Magistrates and Iudges, but more especially to you that are Magistrates and Iudges of, and in this honourable Citie of *London*. *Omnia Christi actia est nostra instructio*, saith *Gregory*, *id est*, Every action of Christ is our instruction; if all ours, then this more particularly yours; namely, to temper Mercy and Iustice together, that is, If at any time in Iustice you are compelled to punish a malefactor, yet in the midst of Iustice, let Clemency shine forth; be not vnlike our compassionate Saviour, who powres forth teares when he pronounceth Iudgement: for if this be wanting, all your Iustice will be conuerted into tyranny; a mans estate, name, or life, is not to be plaid or iested withall, *Noli me tangere*: for these three, or at the least two of them can neuer be restored againe.

Memorable is that fact of *Sulpitius*, an ancient *Romane*, who neuer passed the sentence of judgement to execution vpon any man, but his teares were seene to trickle from his eies, as if water had beene poured on his face. And *Bis* that was a Iudge of *Greece*, neuer gaue sentence of death vpon any, but he wept for them. *Theodosius* the Emperor was ever so mercifull, that hee alwaies gaue one daies libertie to the enemy for meditation, before he would yse

any

any violence. Also I haue read of a certaine Cap-  
taine, wh<sup>o</sup> when he besieged any Citie, the first day  
would display a white Ensigne in token of Mercy;  
the next day a blacke Banner, in token of judge-  
ment; the third day red colours, in token of blood,  
fire and sword, without any Mercy; they therefore  
are monsters in Nature, which will shew no mercy  
to their Brethren, but in superstition, malice, or  
vaine-glory, wrong those whom they ought to  
iudge with equity. There ought to be a sympathy,  
and a fellow-feeling in mens minds, especially in a  
Ruler great compassion, wishing from the bottome  
of their hearts there were no such cause of punish-  
ment so to be suffered: for a Magistrate ought not  
to be like the proud *Pharises*, and insolent *Priests*,  
who when they had taken our Saviour, delighted  
not in any thing so much, as in *mocking, spitting, buf-  
feting, railing, reuiling, scourging, scorning, crowning*  
*him with thornes, and crucifying him betweene two*  
*Theeues*. They were not content to take his life, and  
to shed his blood, but loaded his body with most  
shamefull calumniationes; nay, when they had him  
where they would haue him, namely vpon the  
Crosse, then did they reioyce and shout out of mea-  
sure, *nodding their heads, shaking their hands, and*  
*cried with their voice; If thou bee the Sonne of God,*  
*come downe from the Crosse, and we will beleue thee:*  
*he saued others, but himselfe he cannot saue.* Neither  
would I haue you like to *Valesius*, who was a Pro-  
consull of *Asia*, liuing vnder the Emperour *Augustus*,  
for he is recorded for a very famous Tyrant, be-  
cause that when he had beheaded three hundred

By no meanes  
to insult ouer  
or deride the  
guilty in sen-  
tencing or pu-  
nishing.

Matth. 27.

Matth. 27.



one day, with a proud and loftie countenance hee walked amongst the dead carcases, as if he had done some great exploit, and at last cried out, *O rem regiam, id est, Oh an act fit for a King!* But surely wee may answer him thus: *O rem Diabolicam, O an act fit for a Devill!* For this doing beseemeth not a King or Magistrate, they should rather with Christ here, grieve that any should grow to that extremity, as to deserue such judgement. Courtesie should be the Crowne of a King, Compassion the handle, Iustice the edge, Anger the backe, and Mercy the point of a Magistrates sword; therefore you that are Magistrates, call to the Lord early and late, morning and evening, that hee may drop downe kindnesse and mercy into your hearts, that vncourteous and churlish actions may alwaies bee farre from your hands: For it is not in our time as it was in the daies of *Jeremy*, that *curst is he that keepeth backe his sword from blood*: but blessed is he that spareth, and blessed is he that saueth: For those whom you judge, are they not your Brethren? Yea, and that from the very wombe; *ὁμοπατέριοι, ὁμομήτεροι*, hauing one Father, which is the Lord in heauen; and one Mother, which is the Church on earth: therefore when you pronounce judgement vpon any, looke it bee done with an vpright heart, and to the glory of God: otherwise whilst you giue sentence against man, the Lord giueth sentence against you. *Iehu King of Israel executed the judgements of the Lord vpon the house of Ahab, according to all the word of the Lord: yet himselfe is threatned to be punished because he did it with a cruell and bloody affection.* The worke was good,

*Iere. 48. 10.*

*Mal. 2. 10.*

A Magistrate in doing iustice may be guiltie of iniustice, and subiect to Gods iudgement, failing in the end and manner.

*2 King. 9. 25, 26.*

*Hos. 1. 4.*

good, but his heart was euill: the deed done was righteous, but the manner of doing it was corrupt, for he respected not the glory of God, but his owne reuenge, which made the Lord to visit him and his house, and all *Israel* for it. See therefore not onely what you doe, but also to what end and purpose you doe it. Bee not vnlike the Lord your God, who is *πατὴρ οἰκτιρῶν*, the Father of mercies: But when you iudge, let clemency shine forth, knowing that one day you shall bee iudged your selues; and what measure you giue vnto others, shall bee rendered at the last by the Lord vnto you againe.

2 Cor. 1. 3.

It is time to gather vp all my broken fragments into one basket, and to winde vp all my ends vpon one clue, therefore let my last conclusion be your exhortation; *Hierusalems* destruction our instruction, and a fearefull *Felix quem faciunt*, to all those that feare not judgements threatned: as God hath made you Magistrates, so execute your places, and shew your selues worthy of your calling: Let *Iesus Christ* be still a patterne for your practise, that as he was carefull to come to view, to weepe, so doe you; let not your paines be burdensome to your bodies, wicked obiects pleasing to your minds, nor true teares offensive to your cheekes: It was not so with our Sauour, I hope it will not be so with you.

I remember a certaine *Roman* Generall, after the besieging such a Towne, was demanded by one of his friends of his proceedings, who answered; *Veni, vidi, vici*: I came, I saw, I conquered, But if you demand what successe Christ had against *Hierusalem*, he may thus answer, *Veni, vidi, fleui*; I came, I beheld,



Magistrates  
where they  
cannot draw  
by compulsion,  
should win by  
compassion:  
howsoever be  
strong, vigi-  
lant, and look  
neere home.

Exod. 32. 19.

London in ma-  
ny things to  
be praised.

Rom. 1. 8.

Ap. 2. 20.

held, I wept, not overcome; for his teares was not able to breake into the stony hearts of those wicked *Leues*; if not theirs, let it be ours, & teach you to do the like; namely, where you cannot draw by compulsion, win by compassion; you are the armes of our Citie, therefore ought to be strong; you are the pillans of a Common-wealth, therefore must haue a good foundation; you are our Watchmen, therefore ought not to be drow sie; you are our Keepers, looke therefore you be not found gadders too farre from home, when we haue most need of your helps. When *Moses was in the Mountaine*, *Israel plaid the wanton*: and if you be not carefull, our Citie will be extreme sinfull; it is so already, yet it will be worse if you be not wary; for we haue so many back-win-  
dowes, and obscure corners, that vnlesse you search narrowly, you will neuer finde out those Cages of vnclane birds that harbour within them: but I leaue the labour to you, the blessing to God.

Many things (Right Honorable) we may commend you for, as building of Hospitals, repairing of Churches, maintaining of Schooles, rewarding of learning, feeding the hungry, clothing the naked, providing for widowes, caring for Orphans, guarding your Citie: but aboue all, for *your faith which is spoken of shorowout the whole world*; yet as the Lord said to the Church of *Thyatira*, so may I say to you. *Nevertheless, I haue a few things against you*, which are these: Why doe you suffer pride to ier vp and downe by your faces, and to linc in your houses without correction? Why doe you suffer the Ta-  
uerns and Ale-houses (which for multitude is the  
shame

shame of our Citie, and for order the baine of our Citie) to be more frequented then the Church, many times roome being to be had in the one, none in the other, and that vpon the Lords day? Why doe you suffer Stewes and Brothell-houses to liue at your elbowes; nay, vnder your noses, as though you had afforded them a toleration? Why doe you suffer little theeues to goe to the gallowes, and great theeues to escape without any punishment (I meane those that rob and steale by false wares, false weights, false measures, and false tongues?) I will not mention what else I publikely spake (and that not without a credible Author, though then I named him not) because the aduersarie shall haue nothing by me to detect your vnspotted Charitie withall, because you might be ignorant of it: but I hope the sound of this Trumpet hath so rowsed you from the bed of rest, that that little which is amisse, shall soone bee reformed without any more threatnings from the Lord. If you doe not, God will not long see our want, and this wickednesse unpunished: for though he came in mildnesse here to *Hierusalem*, he shall come in terror hereafter to vs, and pay vs what wee haue deserued. I cannot perswade my selfe that *Sodom* lieth in ashes for greater offences, then haue beene found in vs within these few daies. For I haue seene drunkennesse, drunke till it thirsted, and gluttony vomit till it hungred againe; I haue seene Gods word contemned; his Saboaths profaned, his Sacraments neglected, his Ministers abused, his children most shamefully derided. What shall I say, if I should reckon vp all the wickednesse

This made *Dio-  
genes* to laugh,  
when he saw  
how the great  
theeties hung  
vp the lesser.



Matth. 22. 10.

Luke 14. 23.

What care and  
respect Gouer-  
nors should  
haue ouer and  
towards those  
who are com-  
mitted to their  
charge, in the  
Testimony of  
the Heathens.  
*Xenophon in  
Cyro.*

that I haue seene in this short time of my life, it would aske a large time to name them, and drinke vp a great volume to vnfold them; therefore I will say no more but onely this: beseeching you, that as God hath placed you aboue others, so to looke to others, haue a care of their soules that are committed to your gouernment as to your owne. Goe forth into the high way, with *those seruants of the King*, walke the streets, ransacke the irreligious and idle corners of this Citie; *Compell them to come to the house of the Lord* for feare, which will not come for loue, that their roomes which now are emptie may be filled: If you refuse this, you refuse to wage war with sinne, and to waken your Brother out of his wicked sleepe: and if you refuse to wage warre with sinne, you deny the colours of Christ your Captaine, and reiect the Ensignes of God your Emperor. If therefore you will haue God to blesse you, Christ to saue you, and the holy Trinitie to defend you, keepe your oath with your Soueraigne, bee faithfull to your Captaine, and fight against sinne that you may win many soules to Christ. If sleepe would kill your friend, would you suffer him still to slumber and not awake him? Surely no; why then doe you suffer your Brethren and Sisters to sleepe in sinne, and to snore and snort in the bed of wickednesse, and neuer once awake them with a lash of Iustice? The old Heathens to note vnto vs the great care that Magistrates should haue of the people ouer whom they were placed, intituled them Fathers of the people, because they must esteeme and imagine *πατρίδα* to be *δικον*, *πολίτης* to be *ἐπίτης*, *φίλους* to be

ΤΕΚΝΑ,

πῦρ, and πῦρ to be πῦρ οὐκ ἔστι; his Countrey to  
 be his house, his Citizens his fellowes, his friends,  
 his children, and his children his soule. *Homer* cal-  
 leth *Agamemnon* to his great praise ποιμένα λαῶν, the  
 Shepherd of the people; because his sleepe was sel-  
 dome or neuer Γαυλαός, sweet, pleasant, or quiet.  
 Such was *Epaminondas*, of whom it is reported, that  
 when others feasted and slept, hee did fast, watch,  
 vse sobrietie, view the Tents, and walke the wals; al-  
 so the ancient *Persian* Kings, when they should take  
 their rest, had a Chamberlaine who vsually came  
 vnto them, laying; *ἄνα αὐτοῦ βασιλῆος ἐφ' ὅσοντις πραγμάτων*,  
*idest*, Arise, arise, O King, and looke about thy bu-  
 sinesse. Had the heathens this care ouer their charge  
 and people who knew not Christ, and will not you  
 that know Christ and his will, haue much more  
 care? then shall these people rise vp in iudgement a-  
 gainst you: Awake, awake, therefore you Magi-  
 strates, I say awake, both early and late, and walke  
 about the streets of this Citie, that you may finde  
 the Crimson coloured sinnes without any varnish:  
 then thrust them out of the gates, and bring Christ  
 into the Citie, who hath stood this threescore and al-  
 most ten yeares, waiting for an entrance, for feare  
 lest he depart, & you neuer more enioy his presence:  
 God hath giuen you both gifts and places not for  
 your selues alone, but also, *πρὸς τὸ κοινὸν*, for the  
 common good of Church and Citie, Towne and  
 Country, which if you carefully and truly performe,  
 aiming more at the glory of God, then your owne  
 praise; the peoples good, then your owne ease:  
 the will the Country be lesse miserable, the citie lesse

*Hom. Illiad. 10.*

*Plutarchus.*



2 Tim. 3. 4.

a louer of pleasure, and both more louers of God ;  
 the Country more plentifull, the Citie more beauti-  
 full, the Country flowing with goodnesse, the Citie  
 ouerflowing with happinesse. In a word, the Coun-  
 try shall flourish and reioyce, the Citie with a loud  
 sounding voice shall send forth your praise to the  
 vttermost parts of the earth; yea, it shall be a crowne  
 to your heads, a recompence to our labours, a sweet  
 smelling sacrifice vnto the Lord, the ioy of Angels,  
 the triumph of Saints, a blessing to the Citie, a sa-  
 uing of soules, and an euerlasting happinesse to your  
 posteritie ; nay, more then all this, if you thus doe,  
 it will so please our Sauour, as that it will stop his  
 teares, reioyce his heart, confound his foes, win his  
 fauour, vnfold his mercy, vnlocke his kingdome,  
 that our soules may haue free passage to enter ; first  
 into grace in this life, and hereafter into glory in the  
 life to come : Where God the Father shall take you  
 by the right hand, and lead you to the fountaines  
 of water, washing all your garments white in the  
 bloud of the Lambe ; Christ Iesus shall imbrace  
 you in the armes of his mercy, crowne you with  
 crownes of glory : at whose Coronation all the  
 Angels in heauen shall applaud your praise,  
 and God himselte shall say Amen to  
 your felicities.

REPTIS  
 26 APR 21  
 MUSEUM  
 Lane Det.

